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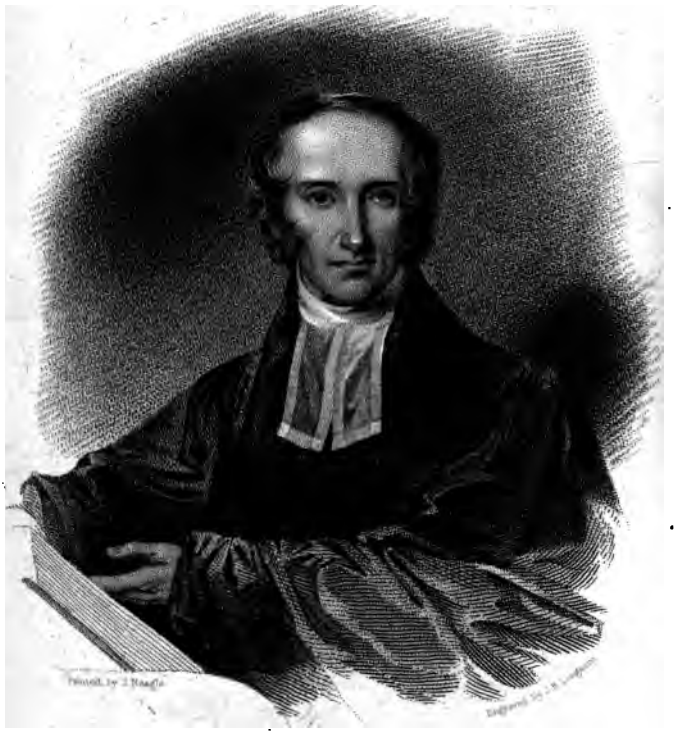

G T Bedell

MEMOIR

HENRY PERKINS, CHESTNUT STREET.
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1836.

MEMOIR

OF THE

REV. GREGORY T. BEDELL, D.D.

RECTOR OF ST. ANDREW'S CHURCH, PHILADELPHIA.

BY STEPHEN H. TYNG.

SECOND EDITION, ENLARGED AND IMPROVED.

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PREFACE TO THE FIRST EDITION.

The Biography and Writings of a Clergyman who has filled so large a measure of public notice, as the author of the present volumes of Sermons, may be expected to be a most interesting and valuable offering to the Church. Such was the extent of his popularity and fame, that few were ignorant of him; such was his influence as a minister of Christ, that many were made partakers of permanent spiritual benefits through his instrumentality; and such the variety and number of his written compositions, that much might have been expected to be reached, calculated to develope his character, and to bring to light the circumstances of his life. In this expectation, however, there will be some inevitable disappointment. His known unwillingness to hear much said of himself, led to the destruction of all such notes as may generally be found among the papers of a departed minister of Christ, opening a more accurate and intimate knowledge of the events of his own life. His letters, though he wrote many, have not generally been accessible to his biographer, and letters received by himself were never preserved. The sources of information which have been laid open for the preparation of his memoir, have, therefore, been few, and but a short time has been allowed the editor, amidst his own pressing pastoral duties and cares, to finish the preparation of the whole. The present is the best offering which, under such circumstances, he is able to make. He was induced, from two motives, to accede to the repeated

requests of the family and friends of Dr. Bedell, that he would undertake the duty which he has here attempted to discharge. The first was, that he might give his utmost aid to the comfort and advantage of the family of a most beloved and tried friend, for whom all the profits of the work are designed. The second was, that he might exhibit fairly to the Church, the principles and character of this friend, and to his brethren in the ministry, an illustration of his varied practical usefulness and success. In the attainment of the first, there is every reason for hope that he will be gratified. Whether he has accomplished the second to the advantage of those whose benefit was designed, they must judge. In tracing the character and history of Dr. Bedell, candour and truth required a reference to facts, the recollection of which will necessarily give pain to some. The editor hopes that in such references he has accomplished the object for which he watchfully laboured, to exhibit simply the actual character and principles of the subject of his notice, without impugning the motives or character of any from whom he differed. In the hope that the result of his efforts may be acceptable to his brethren in the ministry, to the congregation so much attached to his departed friend, and to the Church at large, he cheerfully commits it to them, feeling that however laborious has been the undertaking, it has been a most delightful privilege to be engaged in such continued and intimate contemplation of the character and ministry of one, whose uninterrupted friendship in life, was one of his choicest blessings, and whose example will be a light in his path while earthly being is preserved.

S. H. T.

Philadelphia, April 13, 1835.

PREFACE TO THE SECOND EDITION.

Such has been the acceptance of the short Memoir of Dr. Bedell, which was prefixed to his Sermons, and so rapid and entire the sale of that edition, that the author has been led to yield to the repeated requests forwarded to him from different parts of the United States, to prepare it as a separate and independent publication. The Memoir, in its original size, has already been re-published in London, in a separate volume, with a most judicious and valuable introduction by the Rev. Thomas Snow of that city, which will be found at the close of the present book. In re-publishing the fruit of his labours in the present edition, the author has doubled the work in its size, and corrected whatever inaccuracies were found to have been inadvertently made in the former edition. He hopes the present offering will be found yet more worthy of the approbation of the Church. In it he has taken opportunity, to extend much more minutely, his view of Dr. Bedell's ministry and labours,—and has thus found occasion to express in some connexions, his own opinions upon the subjects which have been presented. Both in these and in every other part of the book, he has laboured so to state every thing which occurs, as best to follow the great purpose for which his whole ministry has been devoted, to seek the truth and peace. In the form in which this Memoir is now presented, the author is confident, that under the blessing of God, it will be an useful companion and friend to many, especially to the younger clergy of the Church. They will here find what

will be now conceded by all to be, a description of as perfect a pattern of the gospel ministry, as has been furnished in our age, or perhaps in any other. The view which the author was always accustomed to take of the ministry of his friend while living, he was most happy to find after his death, was also taken by others in whose judgment, the Church is accustomed to place the utmost confidence. The following extract from the journal of the fifty-first Convention of the Diocese of Pennsylvania, May, 1835, will show the unanimous opinion of that body as entirely accordant upon this point with his own.

"The following preamble and resolution was offered by the Rev. Dr. Tyng, and seconded by the Right Rev. Bishop Onderdonk.

"Whereas the divine providence of Almighty God, has, since the adjournment of the last Convention, removed from the scene of his earthly labours, the Rev. Gregory T. Bedell, D. D., Rector of St. Andrew's Church, Philadelphia; for eleven years a useful member of this Convention, and a highly distinguished clergyman of this Church; therefore

"*Resolved*, That this Convention record their high sense of the personal and ministerial character of the Rev. Dr. Bedell, and their sense of thankfulness for the usefulness and success of his labours, as a minister of Christ."

Such will be now the universal feeling of the Episcopal Church upon this subject, and the name of Bedell will be permanently enrolled among those bright examples, whom God has been pleased to give as the *decus et tutamen* of the Church. He has blessed us with the permission to live in an age when, amidst surrounding confusion among others, perfect

harmony reigns among ourselves,—and when by universal consent, the Church in which we minister, is rising most happily and prominently as a guiding star of peace and safety for multitudes of souls. Under such circumstances the author feels great delight in dedicating this offering to his brethren, and commending its subject to the notice of all whose hearts are turned to the ministry of the gospel of Christ. That they may all thus finish their testimony and work for Christ, and enter into the same glorious rest, is his devout prayer to God, through the riches of his mercy in Jesus Christ.

S. H. T.

Philadelphia, March 8, 1836.

MEMOIR.

CHAPTER I.

BIRTH—EARLY LIFE—EDUCATION—ORIGINAL COMPOSITION—RELIGIOUS PROFESSION—PREPARATION FOR THE MINISTRY—ORDINATION—SOUTHERN TOUR.

In the lives of men who have been remarkable in the world, there is often found much of an interesting and predictive character, even in the incidents of their earliest youth. These facts, though at the time of their occurrence they may be but little attended to, are afterwards remembered in connexion with the events of the subsequent life, and made the subject of much interesting reflection. They are calculated to bestow increased interest upon the history in which they are contained, and to secure for succeeding circumstances the most favourable notice. In the present instance, however, though all that is remembered of the childhood and youth of the subject of this biography, is quite characteristic, and deeply interesting, there are not many incidents to be recorded of his early days. Indeed the whole course of his life may be considered barren of incidents, by those who measure the interest of biography only by what is wonderful and romantic in its events—and such readers will hardly be attracted by the present memoir. But to those who are competent to estimate true excellence, and who can appreciate human character according to its actual utility and worth, there will be presented here, a bright and happy example, possessing from opening maturity until the hour of death, very much of all that can ever adorn the conduct

of man, illustrating the power and beauty of Christian principles, and glorifying the grace of God, which thus displayed its own excellency in an earthen vessel.

Gregory Townsend Bedell was born on Staten Island, in the harbour of New-York, on the 28th of October, 1793. His father, Israel Bedell, was a man of true excellence of character, of a peaceful temper and spirit, and much beloved by those who were connected with him. After having lived to see fourscore years, to witness the full eminence and usefulness of this his only son, and to receive both in religious counsel and in pecuniary assistance, many happy proofs of his filial gratitude and love, he died at Elizabethtown, in New-Jersey, on the 30th of August, in the year 1830, in the comfort and confidence of a gospel hope, and leaving behind him a character unblemished and unreproached. His mother was a sister of the Right Rev. Richard C. Moore, D. D. Bishop of Virginia. She was remarkable both for her mental accomplishments and for her external beauty; adorned with a most amiable disposition; and kind and benevolent to the poor. She was early admitted as a communicant of the Protestant Episcopal Church, and honoured the doctrine of her Saviour by a consistent walk of faith and piety. She was married late in life, and lived only until her son was nine years old.

It is said to have been the uniform and ardent desire of Mrs. Moore, the mother of Mrs. Bedell, that all her sons should devote themselves to the ministry of the gospel; a desire which was remarkably gratified by the gracious providence of God, in raising up from her sons and grandsons, not less than *five* faithful and valuable preachers of the truth; *three** of whom still survive to labour in their important vocation.

* A. D. 1836—Bishop Moore of Virginia, the Rev. David Moore of Staten Island, and the Rev. Richard C. Moore of Elizabethtown, New-Jersey.

Gregory T. Bedell was the only son of his parents. His father had three daughters, the offspring of a former marriage, who were in a most eminent degree, affectionate and useful sisters to him, and were made, in the hands of God, the main instruments in educating him for the work in which his life was so usefully employed. They were ever to him also objects of the fondest and most unshaken attachment, and were permitted to receive from him the most unequivocal proofs of his affectionate gratitude. Two of them have survived to lament his early departure from the earth.

Though in many instances, we are able to trace in childhood the germs of the future character of the man, it is but rarely the fact, perhaps, that the brightest and most valuable traits in the mature mind and heart are very early developed. In the instance before us, however, we find remarkable evidences in his earliest life, of the lovely characteristics which were so strikingly displayed in his subsequent career of excellence. He is remembered to have been from his infancy, a gentle and interesting child, making himself the object of universal favour and affection in the family circle. His disposition was so amiable and equal, that he was scarcely ever seen to be excited by an angry passion. There was a sweetness in his voice, and a softness and delicacy in his manners, which attracted to him the love of all.

His talent for music, which afterwards became so remarkable, and by which he might have become widely known, had he not excelled so much more in other more important things, developed itself also, very early in his life. When but two years old, he could sing several tunes with accuracy; and at this infantile period, when taken to witness a military parade, his success in following the time of the martial music with a little drum which was slung upon his neck, arrested the notice of the bystanders with astonishment. From his childhood, his constitution was delicate, and his nervous system painfully susceptible. His timidity and diffidence were so

great, that for two years after the proper age for his instruction in school had arrived, he could not be persuaded to go, unless attended by his elder sister. He was thus easily led to seek for his amusements at home, and to avoid the society of other children, whose example might be calculated to injure the moral influence under which his parents desired him to be educated.

These little characteristics of his childhood must be interesting to those who have witnessed them on a larger scale in the operation of his succeeding life. They are less so, however, than some others which at this period were equally remarkable. He exhibited in his earliest years, the evidence of that benevolence and liberality, which under the guidance of divine grace, were so prominent and useful in his mature character, and which literally scattered through his whole life for the good of others, his time, and strength, and money, as fast as he was able to gather them. Before he could speak with plainness, when the poor presented themselves at the door of his father's house, he would run to them with his little hands filled with articles of food, and, unsolicited, press upon them its acceptance. So eager was this desire, that he could not be pacified unless he were supplied from the house, with the food which he sought, and unless his offering was received by those to whom it was made.

His forgiveness of spirit was as remarkable as his liberality. The same unwillingness to repeat the ill that he knew or heard of others, which distinguished him at all times as a man, were exhibited in him also as a child. This temper was beautifully displayed on one occasion, which is remembered by his family, when he was very young. One of his companions, in the hastiness of ungoverned anger at some small offence which he had received from him, ran into a blacksmith's shop, and seized a shovel of hot coals, which he threw down the back of this little child in the spirit of revenge. His dress was low in the neck, and

the fire easily fell beneath it upon his flesh, and having to run a considerable distance to his home, his back was exceedingly burned, and many months passed before it was entirely healed. Yet when his father and friends made arrangements to punish the boy who had so cruelly injured him, he entreated with earnestness that he might be forgiven; and his friends could satisfy his perseverance only by a reluctant consent. His strict adherence to truth, under all circumstances, became also a general subject of remark at home and at school, and preserved him through many difficulties which he was obliged to encounter.

In all these traits of character, he stands forth as a beautiful example of excellence in childhood, well worthy the consideration both of parents and children. None can fail to see in this how important it is, to foster and encourage in the character of a child, every disposition and habit, which tends to the attainment of meekness and gentleness of spirit. "Whatsoever things are excellent" have to contend with so much pride and hardness of heart in fallen man, that every parental effort to implant and cultivate them, is sometimes without success. But in most instances which come under our observation, there is far too little attention given on the part of parents, to that cultivation of the affections and the heart, in the want of which, so much unhappiness is produced for man. Let little children look at the conduct of this little boy, who afterward became so distinguished as "a man of God," and see how much his happiness as a child, and his usefulness as a man, were promoted by his tenderness and gentleness of spirit and manners, while he was yet very young. The Spirit of God thus early guided him in the attainment and exhibition of such a character, as in its ultimate fruits highly adorned the Gospel of which he became a minister. The only son of a mother adapted in every respect, both in power of intellect and piety of heart, to direct his youthful mind into paths of peace and excellence, he had certainly great advantages for the early

formation of these valuable principles of character. And though, in his subsequent youth, he became comparatively thoughtless, never immoral; when we connect together his early sweetness of mind and temper, with his final course of usefulness to men, we cannot but feel the conviction, that the Lord was early sowing the seeds of spiritual life in his heart. We cannot indeed say distinctly how much he was indebted for his interesting character to this excellent mother, who was so soon removed from him, nor feel authorized actually to add his name to that long list which stand in the history of the Church, as witnesses to the worth and influence of maternal piety. But we ought not to notice the remarkable connexion between his early and his later life, under the circumstances in which he was placed, without gathering the encouragement to fidelity in duty which they may gain from it, to whom God has been pleased to give, both children to be guided to himself, and a real desire that they may become his children in eternal glory. A mother's instructions in the things of the Lord, and a mother's prayers for the spiritual blessing of the Lord, form the most valuable privilege and treasure which can be bestowed upon a child. "The promise is to us, and to our children."

How desirable is it that Christian parents should realize this important truth; and act always in connexion with their children in reference to their whole being, their eternal state! How much misery and guilt might thus be spared to the world! How much honour might be brought to God! How much happiness might be conferred upon mankind!

In the year 1802, this valued mother was taken to her rest, leaving an animating example of piety to bless her only son, with whom she is now rejoicing in "a city not made with hands, eternal in the heavens." He was left to the charge of his elder sisters, of whom it is not too much to say, that in tenderness, affection, and usefulness, they filled up to him a mother's place. Not long after his mother's depar-

ture, his father failed in business in the city of New-York where he then resided, and the family was in consequence reduced to very narrow circumstances in life. This unexpected change in their condition gave them peculiar distress on account of this much-loved child. They had nursed and cherished him with united affection; they had watched over the talents which he displayed, and the promise which he gave of future usefulness, with the deepest interest; and it was to them, a subject of particular anxiety, that he should be properly educated for ultimate usefulness in the world. The hope of accomplishing this favourite purpose, appeared for the present to be frustrated. But that God who had appointed for him his future work, was leading him to the attainment of a preparation for it, in ways that he knew not; and it is truly instructive to see, how in all his course of life, the same hand was secretly, but surely directing him, to his final point of labour and usefulness, "guiding him by his counsel, that he might afterward receive him to glory."

God directed the heart of one, who had but little to spare of the goods of this world, to minister of her small substance to his present necessities. An aunt of his mother, a maiden lady, who was particularly attached to her, requested that he might be sent, at her expense, to the Episcopal academy at Cheshire, in Connecticut. The object in this choice was not only the benefit of an education in that valuable school, then under the direction of the Rev. Dr. Smith, but also to separate him from the temptations so incident to the circumstances of a popular boy in a large city. At Cheshire he became an universal favourite, and his father received great delight from the accounts which were given him of his correct deportment and improvement in study. Even at this period of his life, although there is no special evidence of a direction of his own mind to the subject, his name seems to have become connected with the ministry of the gospel, and Dr. Smith used to say of

him in reference to his excellence as a scholar, and his purity of character and conduct, that he would be the "Bishop Bedell" of America, in allusion to the celebrated Bishop Bedell of Ireland,* a man as remarkable for his personal excellence of character, as he was distinguished in his ecclesiastical station. The points of resemblance in his charac-

* The following account of this distinguished man, is taken from Lempriere's Biographical Dictionary:

"In this high station, (Bishop of Kilmore and Ardagh,) Bedell behaved with that strong sense of propriety which his private manners so much promised. He exhorted his clergy to exemplary conduct and residence; and to show them his own moderation, he resigned the bishopric of Ardagh. His ordinations were public and solemn. Example was made to go hand in hand with profession in the great business of religion, and in a synod of his clergy which he convened for reformation, some canons were enacted, excellent and conciliatory. A strong advocate for the Church, he always abhorred the persecution of the papists, and supported the justice and rights of his cause, by the arms of meek persuasion, not of virulent compulsion. The liturgy, as well as the Bible, was translated into Irish, and every method pursued which might inform and enlighten the minds of a rough and uncivilized peasantry. So much exemplary meekness did not go unapplauded. When the country was torn by rebellion in 1641, the Bishop's palace was the only habitation in the county of Cavan that remained unviolated. Malice, however, prevailed; the rebels, who declared that the prelate should be the last Englishman driven from the country, demanded the expulsion of the unfortunate men who had fled to his roof for refuge, and when he continued firm to his refusal, he and his family were seized and sent prisoners to the Castle of Cloughboughter. The horrors of confinement, and more particularly the misfortunes of his country, however, broke his heart; he expired on the 7th of February, 1641, in the house of Dennis Sheridan, a Protestant, to whose care he had been intrusted. His memory received unusual honours from the rebels, who in a large body accompanied his remains, and fired over his grave in the church-yard of Kilmore, with all the homage due to a worthy man, a pious Christian, and an exemplary prelate."

ter to this illustrious man in subsequent life, although the providence of God never exalted him to a similar station in the Church, were not a little remarkable. The same meekness, and gentleness, and moderation—the same kindness to others, and zeal for God, shone with a bright and holy lustre in them both.

While Bedell was at Cheshire, an incident occurred which afforded a beautiful illustration of the kindness of his temper. An anonymous letter was received by his father, accusing him of a very gross crime. His father, confident in the innocence of his son, sent the letter to Dr. Smith, by whom it was laid before the trustees of the academy. Upon an investigation of the case, the charge was not only proved to be false, but to have originated with one of the scholars, who, in a spirit of anger, for an affront which he had received, selected this method of revenge, and addressed the letter to the father of Bedell. The trustees considered the offence of such magnitude, that they expelled the offender from the academy. Bedell, though so much injured by him, pleaded earnestly that he might be forgiven, and permitted to remain. He desired to have his own character cleared from the charge of guilt, but had no wish that the one who had injured him should be punished. How valuable is the example of such kindness, to others who may succeed him! If, in mature life, they would follow in his path of excellence, let them learn, with him, to be gentle, affectionate, and forbearing in youth.

Bedell remained about two years at Cheshire. Then the means upon which he had depended for support again failed, and he was obliged to return home. On his return, the following letter from Dr. Smith to his father, which has been accidentally preserved, accompanied him :—

"CHESHIRE, April 3, 1805.

"SIR,—Your son will hand you this. I have thought it

advisable to send him home one week before the end of the session, as there is a disorder prevalent here, to which I suspect he is inclinable, from his tendency to have colds and a sore throat. For particulars, I refer you to himself. Townsend has given me entire satisfaction, and I scruple not to say, that he bids fair to be a first rate scholar. Nor is his disposition less interesting to me than his capacity. I cannot refrain giving merit and good conduct this testimony of approbation, and more especially so, as we have had some students, who have merited our highest censure.

"I am, most respectfully,

WILLIAM SMITH."

After his return from Cheshire, all his hopes of obtaining a liberal education seemed, for a time, to be frustrated. But again the Lord, who was guiding him to future usefulness by paths that he knew not, opened his path before him in a method entirely unlooked for. His sisters, with whom he had been an object of intense affection from his birth, resolved to devote the whole of their little substance, which had been saved amidst their father's misfortunes in business, to the education of this favourite boy. It proved to be a sum just sufficient to meet the expenses of his collegiate education, and though it required the sacrifice of all they possessed, to meet the demand, they have always felt and expressed the highest satisfaction in the full recompense which they subsequently received in his character, for the efforts which they thus made, to prepare him for ultimate usefulness to mankind.

In 1807 he entered Columbia college, in the city of New-York. Soon after, however, his feeble constitution seemed to render him quite incapable for the prosecution of his necessary college studies. His confinement became very oppressive to him; and overcome by his own weakness, and despairing of his ability to gain the education which he de-

sired, he begged permission to give up his classical education, and to turn his attention to some other more active pursuit. His indulgent father was ready to yield to his wish; but his sisters, inflexible in their purpose, induced him, by persevering persuasion and argument, to remain at his studies, and to finish his collegiate course. They were thus made the honoured instruments of keeping him in his preparation for the work which was given him to do; and when this circumstance was alluded to in his after life, he never failed to express his sincere gratitude for their determination. During the whole course of his college studies, however, his infirm health placed a very serious obstacle in his way. His strength failed under the pressure of sedentary habits, and in a continued application to study. But this very weakness and difficulty was remarkably overruled for his benefit, by leading him to the acquisition, at this period of life, of an uncommon power of mental abstraction, the exercise of which characterized his habits of study, through the whole of his succeeding life. This habit, with the aid of a very retentive memory, and a systematic arrangement in the discharge of all his personal duties, enabled him to accomplish great results, with comparatively little effort. To this habit of study he refers in the following extract from a letter of a later date than our present narrative, in reply to a friend, who had supposed him not sufficiently attentive and industrious in his studies.

"March 10, 1816.

" * * * Your first request is, that I would devote more time to my studies. Now the fact is, that I study much more than you may imagine; not so much in time as in degree. My mind has become, by habit, accustomed to the most intense application while it is employed, and I can study more in one hour, than a person, whose mind has not been thus disciplined, can study in three. While in study, I

can totally abstract myself from every concern, and upon this abstraction, depends almost entirely the impression that is left on the mind. This is philosophically explanatory why no longer portion of my time is devoted to study. Another reason is, that my health will not permit long application. After studying intensely for one or two hours, my head is sensibly affected, and I am obliged to walk for the purpose of carrying off all unpleasant sensations."

Notwithstanding the infirmities of his health, however, his rank as a scholar while in college, was highly respectable. His quickness of mind, and liveliness and originality of conception, gave him great advantage in classical and literary studies, though manifestly not conferring the same degree of facility in pursuing the more severe class of his college pursuits. His talent for original composition was quite unusual for a youth of his age. Some of the productions of his pen during this period of his life, would not be discreditable to a writer much his senior. Many of his college exercises have been preserved, and it is highly interesting to trace through them, the same characteristics in style and thought, which distinguished the valuable productions of his later life. There is the same vein of delicate humour and wit, the same exhibition of cheerfulness and liveliness of temper, which have always marked him even in his graver writings, and which, while they add a peculiar charm to all his compositions, form an attribute so distinguishing, that his works would be easily recognized by one familiar with his style, without the addition of his name.

In looking over several of his early compositions, many of which were prepared for public literary exhibitions, I have selected the following as a fair and interesting specimen of his power in this department, at this early period of his life. The reader will see, through the whole of this composition, which was prepared for a public discussion before a

literary society to which he belonged, the peculiar style of the author. And it is inserted here, not from any special worth in itself, but as a specimen of his ability in composition even in youth, and an exhibition of the gradual formation and development of his mind for future efficiency and usefulness.

"*On the question, Whether it would be expedient to extend the benefits of a liberal education to the female sex?*

"It has devolved upon me, in the prosecution of this discussion, to present to my auditors a summary of the arguments which have been adduced in support of both sides of the question, and to pronounce that decision which seems most consistent with reason. And here, in the name of myself and copartners, let me be permitted to request, that whatever imperfections are perceived, may be covered with the mantle of charity, and that the eye of candour and benevolence alone be directed towards our youthful, our humble endeavours.

"The question, 'Whether the benefits of a liberal education should be extended to the female sex?' has been ably discussed by my worthy predecessors. It only remains for me to make some remarks on the general scope of their reasoning, and to see, by close examination, in whose favour the decision is to be given.

"Let every possible degree of praise then, in the first place, be ascribed to the gentleman *affirmant*, who has so nobly, so eloquently defended the cause of female education against the assaults of its enemies, and who has endeavoured to place the female character on that exalted station to which it is deservedly entitled. Animated by the enthusiasm of the subject, he has seemed to soar into the regions of imagination: for, alas! I fear so exalted an estimate of female excellence as his, will scarcely be realized in this lower world. Let

none feel inclined to smile at the honest warmth he has displayed, for it speaks his heart deeply interested in the success of the cause he is advocating. Doubtless, like another *Cœlebs*, he too is in search of his *Lucilla;* and let no fair one present, dare to hope for his favour, unless she is conscious she possesses all those qualifications which he has thought fit to enumerate in the following emphatic language of the poet—

> "Hear, ye fair daughters of this happy land,
> Whose radiant eyes a vanquish'd world command;
> Virtue is beauty; but when charms of mind,
> With elegance of outward form are join'd;
> When youth makes such bright objects still more bright,
> And *fortune* sets them in the strongest light,
> 'Tis all of heav'n that we below may view,
> And all but adoration, is your due.

"The *affirmant* begins the discussion of the question by a consideration of the dignity and importance of education as a general principle, and without reference to either sex in particular. The truth of this proposition, which he has taken considerable pains to enforce, is universally admitted, and therefore needs no comment. He next proceeds to answer the objection, that "women are naturally incapable of obtaining a liberal education,"—an objection which, as the opponent very justly observes, no one in their sober senses ever thought of advancing. To establish his proposition, however, the *affirmant* brings forward several examples of illustrious women; and it must be confessed, that he has been most miserably unfortunate in his selection. *Sappho* and Madam *Dacier* appear first on his list; the one a mad poetess, who drowned herself to get rid of her misfortunes; the other as notorious and disgusting a pedant as ever made pretensions to literature. Next advance the worthy Queens, *Elizabeth* and *Anne*, and the *Tzarina Catharine*, three very renowned personages, it must be confessed, as *queens*,

but not exceedingly remarkable for depth or originality of thought, or for the great extent of their acquirements. How much more nobly would his catalogue have been swelled, how much more forcible would his argument have appeared to us, had he substituted in the place of these, the names of a *Smith*, a *Carter*, a *Hamilton*, or a *More!* These are names which will be pronounced with reverence, when those of Sappho, of Elizabeth, of Catharine, shall have perished in the ocean of oblivion. These are names which will always be honoured by every lover of virtue; every enthusiast in female excellence; every admirer of genuine and unaffected piety; and their writings will stand for ages as monuments of the female mind, emerging from the obscurity with which ignorance and prejudice had surrounded it, and displaying to the world illustrious examples of the benefit, the exalted benefit of female education. To such women as these we look with admiration. They have dared to stem the torrent of prejudice; to burst the shackles of ignorance; to rise superior to the generality of their sex, and to give them an example of what they can, of what they ought to perform. They have taught, by their example, more powerful than precept, that the dignity, the attraction of the female character, does not consist in the gaudy glitter of an outward appearance, or in the vain display of costly and external accomplishments. They have taught; nay, they have verified the assertion of the poet—

> "Mind, mind alone, bear witness, earth and heav'n,
> The living fountain in itself contains,
> Of beauteous and sublime—here hand in hand,
> Sit paramount the graces.

"The next argument of the *affirmant*, and upon which he lays, very justly, a considerable degree of stress, is, that women should have the best possible education, because to them is committed the task of instilling into the minds of chil-

dren the first rudiments of knowledge. They are to stamp on the pliant wax impressions which can never afterwards be totally erased. How infinitely important is it, then, that they be fitted to give to these impressions a character of beauty, of usefulness, of knowledge, and of virtue!

"The *affirmant* next proceeds to make a comparison between the learning of some of the females of ancient days, and that which is possessed by the generality of females now; and by some round-about manner of reasoning, is led to conclude, that *Aspasia* must have been a lady of wonderful literary acquirements, because Socrates, the wisest and best of philosophers, studied rhetoric and politics under her tuition. It would certainly have been better for the wise Socrates if he had learned a little of that cunning and prudence for which that lady was more especially remarkable. And here, though it is wandering a little from the subject, I must be permitted to remark, that *Socrates*, however he might have been influenced by accomplishments in the choice of *tutoress*, was not so in the choice of his *wife*, who, by all accounts, was a mere vixen, and famous for nothing so much as her skill in scolding; and every disciple of this lady is universally and honourably denominated a Zantippe. The only reasonable solution which the best writers have been able to give for this *foolish* action of the *wise* Socrates, is, that he must have married for money; and the practice, the honourable practice which has now become so prevalent in our enlightened days, must date its origin from him, and is consequently supported, no matter who says to the contrary, by the authority of philosophy.

"Those men, let it be observed, are often called base and unprincipled, who, in the emphatic language of the times, are said to marry a *fortune* with the incumbrance of a woman; and they are branded as unfeeling, if, when possessed of the fortune, they care but little for the wife. But here I apprehend much injustice is done them. Why should

they be blamed? *Fortune*, not *woman*, was the *goddess* to whom they paid their adorations; she gave them all she had, and they ceased to burn their incense on her altar. *Women*, *women* alone are to blame when they trust their happiness to the base and unprincipled. Let them bestow their hands, their *hearts*, and their fortunes only on those of acknowledged integrity. Let them discountenance the *fop*, the *profligate*, the *gambler*, and the *spendthrift*. Let them not, as is too often the case, look only to external appearance. Let them study the character, the disposition, and the mind. Then their happiness would be safe, and though life could not be one continued round of unvaried enjoyment, yet

> "'Tho' tears might sometimes mingle there,
> Its cup would still be sweet.'

"But to return more particularly to the subject. The affirmant now proceeds to give a marvellous hard slap at the education of the present times, and asserts that the very summit of female excellence in this city, is a little smattering of French, some small skill in music, about as much in painting, with a very great degree of proficiency in the knowledge of what is commonly, though on that account not the less *elegantly*, denominated *spinning street yarn!!* How the ladies will be inclined to receive this assertion from their champion, I cannot tell; yet if ever perchance he has taken a stroll in *Broadway* from the *Battery* to *Park-Place*, or from *Park-Place* to the *Battery*, I will ventare to say that he has found *quite* as many *men* as women engaged in this most important, most useful employment.

"The *opponent*, to whom I now proceed, conscious that he had a part to support which would not be very grateful to many of his hearers, begins with declaring that his task was unpleasant, and that he expected to meet with frowns, and to encounter prejudice; to contend against all the pride

of the one sex, assisted by all the gallantry of the other. Disdaining, however, to court the favour of the fair by the least sacrifice of opinion, he boldly proclaims himself the asserter of truth, the vindicator of the superiority of man, the refuter of absurd and pernicious opinions. By an examination of one or two of his arguments we will be able to see how well he supports his character, and whether they are quite so weighty as he is inclined to imagine.

"The first objection of the opponent is, that if you pretend to give women a liberal education, too much of their time will be engrossed from the more important duties of life. Now it quite distresses me to hear any one talk about time; and every individual, whether male or female, who is ever found to give want of time in excuse for ignorance, will inevitably be laughed at, if not despised. The cares of a family, and the several duties of life, says the opponent, are to occupy the attention of the sex. Truly we in some measure agree with this proposition, but he is mistaken in applying our reasoning altogether to married women. We say that the female sex should receive a liberal education before they are married, and then they will be fitted to fill that station with dignity and honour. But even meeting him on his own ground, we may ask why they should not be engaged in cultivating the faculties of their minds in every station in which they may be placed? The cares of a family and the relative duties of life cannot always occupy their attention, and what but a want of the means of more rational amusement, drives many, both young and old, to the most senseless and trivial gratifications? To this is to be attributed that excessive fondness for balls, theatres, cards, and, in short, every thing which can keep them from themselves. For this cause, hour after hour is spent in devouring the *soup meagre* trash of some cracked-brain novelist; sighing and crying over the sorrows of some love-sick swain; dwelling with anguish of heart upon the miserable fate of some

fair damsel or disconsolate lover, and declaring, with the gentle Desdemona, that indeed

"'Tis pitiful, 'tis wondrous pitiful.'

"Look at the innumerable circulating libraries; see the thousands of novels which are daily read; behold this species of reading forming the minds and character of the young and inexperienced, and all this through the want of a more useful and refined system of culture; and I apprehend that even the greatest opposers of female education will be ready to exclaim, Give them science, give them learning, give them any thing, but save them, save them from this poison.

"The next objection of the *opponent* is rather curious. Learning, says he, sometimes makes men vain. If it makes *men* vain, it will make women more so; but as they have always a sufficient share of vanity without learning, consequently learning, as it would increase this, is worthy of the highest exprobration. This is the amount of his argument, convincing, perhaps, to himself, but I doubt whether many of his hearers, especially his fair hearers, will be much pleased or flattered by its introduction. But the argument can be fairly turned against his own conclusion. Now *vanity* necessarily presupposes that something is possessed by the individual superior to the rest of the world; therefore, by giving every individual an education precisely alike, you destroy the very source and fountain of vanity at once, for what *every one* possesses, surely *no one* in particular will be vain of. Let it be asked, as a sufficient answer to the argument, did ever any one hear a man boast that he had legs and arms, or a woman that she had a nose? The objection of the opponent is ridiculous.

"Next follows an observation which, even for the honour of his own sex, the opponent would much better have omitted. He says, that if the female sex were liberally educated, and by this means become enabled to converse on useful and

important subjects, they 'would experience a lamentable dearth of beaux, for who,' says he, 'would dare to converse with a literary amazon? Who would wish to expose *his* ignorance before female learning?' And is the character of our sex become so far degraded that we would willingly deprive the female sex of the benefits of learning, lest they should make more progress than ourselves, and put *us* to shame? Must we keep the mind of a female bound in the fetters of ignorance, because, perhaps, she might reach the goal of eminence sooner than ourselves, and snatch the victory from *our* hands? I would blush for myself, I would blush for the dignity of my sex, did we dare to give such an excuse to justify the keeping of them from the acquisition of knowledge. They would drive away their beaux, says the opponent, by the display of their learning. Well, what if they did? What characters are those whom they would drive off? The frivolous and the empty, the vacant brain and the unfurnished mind! Who, let it be asked, who would they drive off? The insignificant *fop*, whose knowledge is confined to the circle of his toilet; whose scale of excellence may be graduated by the number of his cravats; and whose importance among rational creatures, is derived from his tailor, his boot-maker, and his hair-dresser! I would risk my reputation as a man, as one who is desirous of advancing in knowledge, upon the issue of this trial. Give the female sex a liberal education, and they will never be deserted by any whose acquaintance is an acquisition. Give them a liberal education, and it will serve as a stimulus to our sex for the exertion of greater diligence; and by this means the general character of the community will experience a reverse as beneficial in effects, as it was noble and important in design.

"Once more: The opponent, in ridiculing female learning, says, 'You talk of a woman who can make verses: give me one who can make pudding.' Now a woman who could

make nothing but pudding, might perhaps be a wife very much to his liking; but if I, or any other reasonable man, were going to choose, I fancy it would be one of a far different stamp. The question, however, is serious, What considerations should influence a man in the choice of a wife? I venture not to answer, yet thus much can be said, that he may be considered as supremely miserable whose wife is his *housekeeper*, not his *companion*; his *servant*, not the *friend* of his bosom. It may be *folly*, it may be enthusiasm, it may be madness, but I would consider my life but as a dreary and cheerless wilderness, if the companion of its path must be a wife from whose eye beamed no ray of intelligence; whose mind had never been formed by industrious education!

"I have now been so long in discharging one part of my duty, that I have not much time left to discharge the rest. The *affirmant* and *opponent* both agree, that education is necessary for the female sex; but they differ as to the degree in which it is to be given, and, unfortunately, they both happen to be wrong. A medium between the two is probably the most correct standard of female education. A woman, it would seem, should not be ignorant of the general principles of philosophy, though we would hardly wish to see any woman a *philosopher*. Some knowledge of the learned languages, though not essential, would be harmless. *History*, *geography*, and *poetry*, are absolutely necessary; and above all, and what I fear is sought for least than all—a knowledge of her *Bible*. These are sources from which will flow, in unremitted streams, the most rational of all pleasures, that of conversation. Added to the acquirements which we have just mentioned, may be reckoned a knowledge of *painting* and *music*; but it is to be recollected that these should only be of secondary consideration. It is most unquestionably a fault in the present system of education, that too much time is employed in the attainment of these

accomplishments to the exclusion of much more important knowledge. 'A great deal, to be sure,' says an eloquent writer, 'can be said in favour of the social nature of the fine arts. *Music* gives pleasure to others. *Drawing* is an art the amusement of which does not centre in him who exercises it, but is diffused among the rest of the world. This is true, but there is nothing after all so social as a cultivated mind. We do not mean to speak slightingly of the fine arts, or to depreciate the good humour with which they are sometimes exhibited; but we appeal to any man, whether a little spirited and sensible conversation, displaying modestly useful acquirements, and evincing rational curiosity, is not well worth the highest exertions of musical or graphical skill? A woman of mere accomplishments may for half an hour, entertain with great brilliancy those who have the pleasure of knowing her; but a mind full of ideas, and with that elastic spring, which the love of knowledge only can convey, is a perpetual source of exhilaration and amusement to all who come within its reach, not collecting its force into single and insulated achievements like the efforts made in the fine arts, but diffusing over the whole of existence a calm pleasure, better loved as it is longer felt, and suitable to every variety and period of life. Therefore, instead of hanging the understanding of a woman upon walls or hearing it vibrate upon strings, instead of seeing it in clouds, or hearing it in the wind; we would make it the first spring and ornament of society, by enriching it with impressions and attainments upon which alone such power depends.'

"Much, very much, might still be said, yet I fear your patience is not quite so exhaustless as the subject. Before I conclude, however, suffer me to repeat the consideration that scarcely any education would seem too good for those who are, as it were, by a law of their nature, destined—

"———— to rear the tender thought,
To teach the young idea how to shoot,

To pour the fresh instruction o'er the mind,
To breathe the enliv'ning spirit, and to fix
The gen'rous purpose in the glowing breast.

"What education, then, let it be asked, can be too good for those to whom this task is committed—this task, at once so delightful and responsible? They are to plant in the soil of the youthful heart, those seeds which, in future years, are to present the parents the accomplishment of their fondest hopes in the beauty and vigour of the tree; or else be the source of acutest misery and self-condemnation, if they spring up naught but noxious and unprofitable weeds. If such considerations as these had always received the attention to which they are by their importance most justly entitled, many parents would have been saved the misery of beholding the depravity of their children; many children would have become the ornaments of society, instead of the miserable victims of disgrace and infamy. 'Train up a child,' says the wise man, 'in the way he should go, and when he is old he will not depart from it.' Sow then, the seeds of virtue and of knowledge in the youthful breast, and cultivate them with unremitted attention. Then, when the youth shall have sprung up into the man, the plant which, by your industrious care, has been nourished and brought to maturity, shall repay you with tenfold interest: for you shall soon behold it flourishing in the richest luxuriance, and in your declining years you shall find under its branches a grateful—a refreshing shade."

While he was particularly fond of original composition and early acquired, as is here seen, an unusual facility and readiness in this branch of his education; he also possessed a remarkable talent for public speaking. He was naturally an orator, endowed with a very peculiar share of those mental and physical qualities which are adapted for excellence in this important art. His early success in speaking, and his natural fondness for it, led him to a more frequent exercise

of himself in it, than most students are accustomed to. He manifested much wisdom and judgment in the improvement which he thus gained, and acquired means of influence upon others, which were employed for purposes of extensive usefulness in his subsequent life. In this, he may be considered as a valuable example to other students; not only to those who are preparing themselves for the high duties of the gospel ministry, but also for such as have devoted themselves to other stations and duties in the great business of human life. In our country, every youth of talent and correct principles and deportment, has all the avenues of usefulness and influence in society opened before him; and no employment, even in the lowest mechanic arts, should be allowed to divert from the proper cultivation of the mind and the external address, those who have been endowed with powers which may be made productive of good to others. But especially in the case of young men preparing for the pulpit, is attention to excellence in the habit and ability for public speaking, indispensable. Whatever may be the real improvement of the mind, and the actual acquisition of knowledge, it becomes in the pulpit almost useless, without a reasonable facility of expression, and a distinct, intelligible, and impressive enunciation.

The excellency of power in persuading men to be reconciled to God, and bringing them to the obedience of faith, is wholly of God, and is certainly tied to no mere human instrumentality. But in accordance with all his divine government, God uses in this case also, the most natural and probable means of success. And though "excellency of speech and of wisdom" are rejected and to be renounced, when placed in the stead of a "crucified Christ, the power of God, and the wisdom of God," they are accepted and blessed, when they are brought in the simplicity of faith and with the spirit of prayer, to "adorn the doctrine of God our Saviour," and to sustain and honour "the glorious gospel

of Christ." There is surely much danger in the preacher's exposure to a self-complacent and self-dependent spirit,—to a laying of unholy hands upon the ark of God. And it is better to have no mind or knowledge, than to worship them and depend upon them as our god. But there is also great danger, in avoiding this difficulty, of running to an extreme almost as faulty, in exalting ignorance under the plea of giving more glory to God, and rejecting care, and study, and effort, in preaching the gospel, because they are "creature helps." What human mind can measure the fulness of redeeming love, "into which angels desire to look?" What mortal tongue can adequately unfold "the unsearchable riches of Christ?" With the utmost powers and attainments of which man is capable, we stand but upon the margin of an ocean whose "length, and breadth, and height, and depth, each passeth knowledge." And none need fear, when all acquisitions have been gained, which are adapted to find out and utter "acceptable words," that they shall preach the gospel of Christ too well. Much as the Church needs men of faith, and prayer, and zeal, and love, she also "requires and asks with particular earnestness, for men as her messengers and watchmen," whose intellect and manner, adorned with all that is attractive and excellent, shall not dishonour before a watchful world, the high trust committed to them, nor bring reproach and contempt, by rudeness and ignorance, upon the message which they are sent to proclaim to mankind.

The peculiar attributes of Dr. Bedell's oratory will be noticed in the proper place. The subject is here referred to, simply that it may be seen, and considered as worthy of especial imitation, how early he commenced his attention to an attainment which resulted in such ripeness of excellence as an instrument in the fulfilment of his ministry of the gospel.

Soon after his graduation at college, in 1811, he commenced his preparation for holy orders under the direction

of Dr. How, one of the assistant ministers of Trinity Church, New-York. At this interesting crisis of his life, it would be highly satisfactory to have had some adequate evidence of the development of that religious character which is so essential to a proper entrance on this holy work. But of this testimony we are entirely destitute. There is reason to believe that his own views had been turned towards the ministry from his childhood, and it is very certain that the wishes of his family were always concentrated upon the same point. But at the time of his actual commencement of his preparation for it, there was no especial expectation of it in their minds, nor were they aware of any particular impressions of religion upon his own. His first attendance with them at the Lord's table, of which he had given them no previous notice, and which accordingly, in some degree, surprised them, was the first evidence which they received of any actual determination of his mind upon the subject of personal religion. He was remarkably averse through his whole life to the communication of his own feelings. Even with the most intimate companions and friends he abstained from conversation referring to himself, and it was only as they were drawn from him with some degree of skill and perseverance, that such statements were ever made at all. The knowledge of this accounts to us, for this ignorance of his state of mind, and plans of conduct at this period of his history, even in those who were the most intimately connected with him in life. Destitute as we are of adequate information, in reference to his peculiar views and feelings, as connected with these new circumstances of life, we have abundant reason to fear, from the very great change which subsequently occurred in the whole system of his views in regard to religious subjects, as well as from his habits of life after he had entered upon a preparation for the ministry, that there was a great deficiency in him of proper seriousness of character and principle in reference to this important step. And we

cannot but adore the forbearing providence of God, which wisely and mercifully guided him through unexpected paths, and in the midst of circumstances quite discouraging in their influence upon his future course, to that high sphere of duty and usefulness which he ultimately attained, exhibiting thus not only his unsearchable riches of mercy to this individual soul, but also his kindness and bounty to the many hundreds to whom this one was made the effectual messenger of grace and salvation.

Mr. Bedell's buoyant and animated temperament, and his graceful and agreeable manners at the period of life which we are now considering, made society attractive to him, and himself attractive to others. He was thus led into much of that gaiety of habit and amusement, which so generally marks the associations of the young in the higher classes of society in large cities. He was never at any period, even before his making a profession of religion, immoral in his habits, according to the standard of men, and much less was he so after this important act of life, but he was very destitute of seriousness and spirituality of mind, and of what he would have himself subsequently considered, as satisfactory evidence of religious character.

Much as it ought to surprise us, that a young man should ever be encouraged to present himself as a candidate for the ministry without manifest evidence of a renewed and spiritual mind, such, it must be confessed, was at the time in which he was thus received, far too generally the fact in the Church. And the reviving spirit of true religion among us, exhibits itself in nothing more clearly than in the elevation of the standard of character, both of the clergy, and of candidates for the sacred office. His own views upon this great subject, it is well known, became entirely corrected, and he looked back with sorrow and shame, to consider the inconsistent state of mind and character with which he had approached the altar of the Lord. During his course of preparatory studies, all that can

be said of him is, that his standard of religious character and responsibility was not lower than that of many other young men at the same time under similar circumstances, a time at which we must acknowledge with much sorrow, worldly conformity was but too generally tolerated in Christian professors, and both communicants and ministers of the Church were allowed, without discredit, to mingle in amusements injurious in their tendency and positively sinful in themselves. Happy was it for Mr. Bedell, and happy has it been for many souls beside, that the Spirit of the Lord brought him subsequently to a knowledge of his sin, and to a total change in his character and habits! Happy will it be for his younger brethren, if, in looking forward to the same high office, they will receive the benefit of his later experience, and avoid the early course of concession to the world, by which he purchased it so painfully for himself. There can be but little danger of the attainment of too much spirituality of affection, and too great separation from the frivolities and corrupting influence of the world, for those who have professed to give themselves up to God, and especially for those who have separated themselves for the ministry of the gospel of Christ.

Few young Christians and candidates for the ministry understand how uniformly concession in what is hurtful or wrong, in reference to the interests of their souls, creates obstacles to their success in duty, and sources of abiding unhappiness to themselves. Compromise of principles, though often made, under the plea of winning others, to adopt what is thus yielded for the sake of winning them, finds its usual result, in unsettling the minds of those who yield, and in provoking only contempt and neglect from others, for whom the concession is made. Let us look to the law and example of our Saviour Christ, and in the determination simply to follow him by his Spirit, let us learn to leave the results of duty wholly in his hands.

Mr. Bedell resided in the city of New-York until he was prepared for orders. He was allowed here to enjoy the particular kindness and friendship of the Right Reverend Bishop Hobart, of that city, for whom, at this time, he entertained an affection and respect amounting, in his own expression, to adoration. The peculiar religious views in which he was educated for the ministry, were especially those with which Bishop Hobart's name has become so identified in the American Church, and of the justice of which, Mr. Bedell had at this time no doubt. So great was his veneration for the judgment of this distinguished man, and so certainly true did he consider his views of doctrine, that he was accustomed, subsequently, to say in reference to his early ministry, that for its first years he "preached Bishop Hobart." Circumstances afterwards led him, through the providence of God, to an examination of these views, and to the assumption of the very different ground which, in his useful ministry, he was known to occupy. But though he honestly followed out his own convictions of duty, in this important matter, no circumstances ever changed the affectionate kindness with which he regarded the friend under whose ministry, as his pastor, he had been educated, and by whose judgment he was so unhesitatingly guided in his early life.

He was ordained Deacon by Bishop Hobart on the 4th of November, 1814, within one week after he had attained the canonical age. His very uncommon powers as a public speaker, united with his youth, immediately arrested much attention. In reference to his first sermon, which was preached in Christ Church, New-York, on the Sunday after his ordination, under circumstances of much bodily indisposition, it was remarked by a distinguished gentleman present, that "he seemed as much at home in the pulpit, as if he had been born there." Through the winter and spring after his ordination, he was engaged in a journey

through some of the southern cities; and the recollections of those with whom he then associated, exhibit him as a general favourite in the circles which he visited. His musical talents, added to his peculiar vivacity of spirit, and cheerful pleasantry in conversation, made him every where acceptable as a companion; while much admiration followed him in his public appearance in the pulpit. But there are no recollections which bring to light, at this period of his life, those useful and sanctified traits for which the Christian's eye searches the character of the youthful minister of Christ, and which, in connexion with his brilliant and attractive powers of mind and person, would have been esteemed so especially precious, and so adapted to influence others for their good. The impressions made upon the memory of his hearers, by his public addresses at this time, were very marked. But they were those of admiration for man, not of submission and love to God. Though twenty years have now passed by, many who heard him then in public, are still found to speak of him as very wonderful for his talents as a public speaker, and to repeat the subjects, and outlines of his sermons, which then made a strong impression upon their minds.

Poor indeed, however, will be a retrospect upon the mere admiration of men, before the judgment-seat of Christ, for the minister of Jesus! His only crown of rejoicing there is the souls who have been brought, by his labours, home to God. If he have not this, he is far better without the other. And it would have given pious minds, far more joy to hear of the spirituality of conversation and conduct, distinguishing this youthful minister, even though but a single soul had been permanently blessed through his instrumentality, than of all the amount of passing favour which he gained with the world. His own subsequent retrospection too, would have been far more happy and comforting to himself, could he have looked back to see an ardent love for

Christ, and the souls of men, guiding him with its constraining power from the commencement of his ministry. We may and must adore the grace which subsequently led him by ways that he knew not, to embrace the whole "truth as it is in Jesus;" but we must also exhort and admonish all who look forward to the same holy station, to see that they *enter* upon their work, with hands clean, and hearts sincere. Nothing so adorns the character of the most youthful minister of Christ, as uniform and overruling spirituality of mind, and a conversation which manifestly exhibits his great object in life, to be the glory of the Saviour, and the honour of his gospel. Beyond all literary attainments, is this holy conformity of mind and character to Christ, this experience in a renewed heart of the power of grace, to be regarded in its importance and value. And the duty and privilege of obtaining this, cannot be too seriously impressed upon those who are preparing for the ministry; nor the duty of seeing that they are not manifestly deficient in it, upon those to whom the Church has in any way committed the care and supervision of their studies or their character. Many undoubtedly come forward, to offer themselves as "ambassadors for Christ," whose hearts are but lightly affected with a sense of the responsibility and obligations which they assume. Of them, few comparatively are allowed, like Mr. Bedell, afterward to taste and obtain "the grace of life." The majority go on in a heartless, fruitless ministry; knowing no Saviour, and preaching none; having no attending power of "the Holy Ghost sent down from heaven" to awaken the souls of sinners, and revive the spirit of religion under their efforts; and passing at last to the "judgment-seat of God, with no redeemed souls as their crown of rejoicing in the day of the Lord Jesus." Such unworthy ministers are a curse to others, and rejected and condemned themselves. O, that our "sons of the prophets," would look and be admonished! That they would

all seek to have Christ first "revealed in them," that they may preach him with success to others; to have him formed in their hearts, as the hope of glory, that they may be themselves presented, and be able to present others before God, "perfect in Christ Jesus!"

CHAPTER II.

SETTLEMENT IN HUDSON—COMPARISON OF SERMONS—EFFORTS IN HIS MINISTRY—DEFICIENCIES—MARRIAGE—PROSPECT OF REMOVING TO NEW-YORK—DISAPPOINTMENT—REMOVAL TO FAYETTEVILLE.

We have now to contemplate the character of Mr. Bedell, under the new circumstances and in the responsible situation of a settled pastor. After his return from his southern tour, he passed a few months with his father in the city of New-York. Here he received invitations from several different quarters, to engage in the duties of a parochial ministry. For a little time he hesitated in his decision among them, in regard to an important opening presented to him in one of the southern states. But his great anxiety to be near his father and family induced the determination to remain in his native state, and he subsequently accepted the charge of the Church at Hudson, on the North River. He removed to this place in the beginning of the summer of 1815.

His first sermon at Hudson, as the minister of the Church, was delivered on the 4th of June, from the 41st and 42nd verses of the 5th chapter of the Acts: "And they departed from the presence of the council, rejoicing that they were counted worthy to suffer shame for his name; and daily in the temple, and in every house, they ceased not to teach and to preach Jesus Christ." In this sermon, the subject upon which he designed to speak, was "gospel preaching." It was a subject well chosen to show how far he understood

for himself, or was able to exhibit to others, the great and important principles which are involved in gospel preaching. And we have found in it, just those partial and imperfect views of divine truth, which a knowledge of his previous education and character, would have led us to expect. It may be considered as also providentially appointed, though undesignedly by him, as illustrative of his future ministry; of which the "teaching and preaching Jesus Christ," was the peculiar characteristic. And in doing this, though among the pious portion of the community he was highly honoured, he did not fail to endure his portion of shame and hostility in the world for the Saviour's sake.

From this discourse it is manifest that he did not then understand the great doctrine of "Christ, the wisdom of God, and the power of God," in the justification and sanctifying of the believer's soul. Nor had his mind been led to a proper conception of that want in man, and that provision in the Saviour, which must always be the foundation of gospel preaching. But there is a spirit of seriousness, in the contemplation of his own duties, which was the encouraging dawn of a better day, and which shows him to us, even then, under the incipient guidance of that Spirit, who was eventually to lead him into all truth.

An incident, which has been communicated by a highly respected brother in the ministry, the Rev. Dr. Henshaw, of Baltimore, will be interesting here, as giving, in some degree, an insight into the probable instrument of producing this manifest increased seriousness of spirit, as well as, perhaps, of much assisting the subsequent entire alteration of his religious views. And it is a deeply interesting fact, that the same honoured minister of Christ, who was probably thus an instrument in the hand of God, of leading his mind to a right foundation, should have been afterwards the one appointed also, to receive his rich and precious dying testimony to the value of those glorious truths then most clearly received

and enjoyed, which he now began to see "through a glass darkly."

"On the Sunday after taking charge of St. Ann's Church, Brooklyn," Dr. H. writes, "I preached two sermons upon the 'nature and effects of evangelical ministrations.'

"Mr. B., then, I believe, a candidate for orders, or recently ordained, was an attentive hearer of the sermons; but I have reason to believe that there was little in their doctrines or spirit that was congenial with the views then entertained by him. About the time, however, when he was invited to take charge of the Church in Hudson, he borrowed those sermons and retained them several weeks. It struck me as a remarkable circumstance at the time, considering the difference in our views, and I could not but cherish the hope and offer the prayer, that the Lord's hand might be in it, and that it might be overruled for good. Whether the hearing and subsequent perusal of those sermons produced any effect upon the views and feelings of my young brother in the ministry, in reference to the spirit, the responsibility, and the duties of the pastoral office, it is impossible for me to say; but I have always entertained a hope, that divine grace was then opening his mind and preparing his heart for the reception of those evangelical doctrines which were afterwards so precious to his own soul, and of which he was for many years a living witness and successful advocate."

The full opening of Mr. Bedell's mind to these great principles of doctrine which marked his later ministry, appears to have been very gradually attained, and yet it may be decidedly traced through the whole of his subsequent preaching, the most of the materials of which have been subjected to my inspection. He had evidently undergone a radical change in his views of divine truth, while he resided in Hudson. But all this was as only the faint commencing of that

"shining light which afterwards shone more and more unto the perfect day." Even so late in his life as through his whole ministry in Philadelphia, the enlargement of his mind was seen to be still progressing, and his preaching growing every year, more simple, apostolical, and evangelical in its character, as he approached the glorious termination of his course.

In order to gain a proper apprehension of this change in his views of truth, as it was exhibited in the alteration in his style of preaching, it will not be uninteresting here, to compare some extracts from this first sermon, as it was preached in Hudson, and as it was again preached as the introduction of his labours at Fayetteville, a little more than three years after. And though it is in some degree anticipating the regular current of events, it will have the effect of showing the result which, by the grace of God, he attained in this short period of his ministry, and to gain which he was required to go through many trials, and to learn much by a painful experience. Our first extract will be in reference to the opposition of men to "gospel preaching." As the sermon was preached in Hudson, the following passage stands thus :—

"Here then it is that our exertions are apt to be mistaken, and our well-meant endeavours attributed to motives of an uncharitable nature; and he who feels it his duty to preach the terrors of the Lord, is often stigmatized as unfriendly to the comfort and the social happiness of man. Did we, indeed, seek to make men pleased with themselves and with us, our task would be infinitely more easy, and then our continued, reiterated discourse should be, 'Let us eat and drink, for to-morrow we die.' But when we think of our obligations, when we remember that it is ours, through the blessing of God, to prepare the way by which men may attain the happiness of heaven, and that if any are dashed to pieces amidst the rocks and quicksands which it was our duty to

point out, we are to be answerable, it is surely not only our duty, but our interest, by motives the most powerful, by exhortations the most urgent, not only to save the souls of those who hear us, but also to shield our own from the sentence of condemnation. Therefore it is, that our duty to God is to be regarded, rather than deference to man or man's judgment, and any imputation is far better than that of an unfaithful servant."

In preaching the same sermon at Fayetteville, besides some important corrections in the preceding passage, the following is introduced immediately to succeed it, which exhibits ideas of divine truth altogether more clear, and beyond any which he had gained before :—

"I am aware, my brethren, that in those doctrines of grace which I shall feel it my duty to preach, there will be many particulars which ever have and ever will meet the opposition of the carnal heart: for when we seek to hold up men to themselves as they are by nature, the picture cannot fail to be displeasing; and when we preach that godly sorrow which brings the sinner to the foot of the cross, and works repentance not to be repented of; when we speak of and urge, that change of heart by the power of the Holy Ghost, which is essential to salvation, every evil principle in the bosom is to be overcome; pride will raise the standard of its opposition, and fight boldly the battle of its master, and it is grace alone which can conquer it. I shall strive to preach the truth without offence in the manner; as it regards the matter, my friends, I have but little hope that it will fare better with me than it always has with others. It has never been cordially received till grace has prepared the way."

The following passage forms the conclusion of the sermon as it was preached in Hudson :—

"I trust, brethren, that the connexion now commenced will give rise to feelings which shall render my services not the mere discharge of duty, but the exercise of friendship; and it will be my endeavour so to order my conduct and conversation among you, that I may gain, not only the approbation of your lips, but what is dearer, what is infinitely more valuable to the heart endued with the least sensibility, your attachment and your love.

"I am, at least, to expect your cordial co-operation in any thing which shall tend to advance the interests of the kingdom of our common Master, the Lord and Saviour Jesus Christ. In the public worship in the sanctuary, I shall expect your attendance; in the ordinances of the gospel, your devout participation; and above all, let me beseech you, that when your prayers are addressed to the throne of grace, you remember him whose constant occupation it shall be to labour for your good, and to pray to God for your temporal and eternal welfare; so that when the great Judge shall make up his account, and we shall all meet before his throne, you will be able to answer unto God for the strict performance of your Christian duties; and I, in the joy of my heart, to exclaim, 'Father, these are they which thou hast given me.'"

To this, with some important alterations also, in its language, the following impressive conclusion was added, when the sermon was preached in Fayetteville:—

"To that period, my beloved friends, to that period of deep and of solemn interest, I would direct your attention; for there the everlasting condition of our souls must be finally determined. It is a matter not more serious to me than it is to you, that this gospel which I preach is, on the authority of God, established as a savour of life unto life, or of death unto death. If you receive this gospel from

my mouth as but the idle wind which you regard not; if instead of seeking to profit by its sacred instructions, you continue careless and unconcerned, oh! what an awful deficit must there be in your final settlement. I speak it in the fear of my soul, that this gospel which I preach must appear as a witness against those who, having lived under its sound, have yet died without the experience of its saving benefits. Oh, my friends, 'seek ye the Lord while he may be found, and call upon him while he is near.'

"Do but earnestly seek an interest by a living faith in this Jesus Christ whom I have sought, and under the blessing of God will yet seek to preach, and all will be well. The Church shall be edified, and walking in the fear of God, and in the comfort of the Holy Ghost, be multiplied; and you, redeemed, and sanctified, and saved, by this same Jesus and his grace, shall be numbered among that great multitude, who, having gone to Zion with songs and everlasting joy, shall surround the throne, and the theme begun with you on earth, shall be perfected in heaven. 'Blessing, and honour, and glory, be unto him that sitteth on the throne, and to the Lamb for ever and ever.'"

In the comparison of these extracts, the enlightened reader will not fail to see, and to mark with much rejoicing, in how great a degree, during his short ministry at Hudson, his views of truth were enlarged, and his adaptation to the great work of "teaching and preaching Jesus Christ," was improved. For this important change we cannot but look up to the Holy Spirit of God as the great source of the inestimable benefit, and ascribe to him the glory of thus teaching and qualifying his chosen instrument of so much ultimate good to men. The progress of this change in his views of truth, and the severe and trying discipline by which, through the blessing of God, it was attained, during

t Hudson, we shall be able to mark with some
s we proceed.

introductory sermon, he entered upon the duties of his parochial ministry. He was far too young and inexperienced, to be entrusted with this solemn responsibility. But he became immediately in some degree aware of the importance of the charge which he had assumed, and he laid out for himself a scheme of labour in the fulfilment of it, which certainly displayed the desire and determination, according to his ability, to make his ministry useful to the flock under his care. And though there was much in his deportment, that indicated a state of mind too light for his station, and wanting in that seriousness which is expected in every professed follower of Christ, and yet more in every minister of the gospel—much, over which, the spirit of an experienced servant of the Lord would have mourned, as likely to prove a stumbling block in the way of others, as well as to be an injury to himself; there was much also, to encourage the hope, that he would be made eventually an important instrument of good; and to convince all, that indolence at least, was not combined with levity in him. He was, from the beginning of his ministry, active, and willing to exert himself, in what appeared to him likely to be useful. And had he met with experienced and pious friends, who could bear with his infirmities, and rejoicing over what the Lord was doing for him, would have led him to "a more excellent way," he might have been saved much suffering, and at a much earlier period have been led to a full knowledge of the truth.

In the earliest part of his ministry, he established Sunday schools in the Church, and opened a weekly Bible class for persons of an adult age to be instructed by himself. These institutions, which have since become so extensive and important, were at that time almost unknown. There were few Sunday schools in the United States in operation

so early as 1815, and still fewer Bible classes for persons of adult years. In these efforts Mr. Bedell met with some opposition, and their efficacy was much disputed. He persevered, however, in his valuable plans, and was gratified in finding very happy results from these his first exertions for the congregation committed to him. When his subsequent important instrumentality in this department of ministerial influence, which will be exhibited in his succeeding history, is considered, it cannot but be interesting to know how early his attention was called to it; and that as his mind was receiving light in the truth of God, his heart was expanding, with the desire to communicate the benefits which he thus gained, to others. Indeed, this fact presented one of the most lovely and attractive features of his character, through his whole life. There was an open simplicity, and a frank desire to communicate happiness to others in every way possible for him, which strongly marked his disposition from his youth to his departure. And though at first, it might have been the mere expression of native feeling, without any special motive considered, it was subsequently converted to a settled principle of conduct, and being sanctified from on high, it was fully consecrated to the service of God in efforts for the spiritual good of man.

When he settled himself in Hudson, there seemed to be every thing about him in his native character calculated to engage the attention and affection of friends, and to render him popular in his intercourse with them, though, as has been remarked, to the mind that had been taught to seek for spirituality of heart and life as the chief attribute of the Christian, and of the pastor of souls, there was a deficiency in him, which must be observed with deep regret. In describing his early appearance, a gentleman who was one of the wardens of the Church at Hudson at the time of his settlement, writes of him:—

"When Mr. Bedell first came among us, I considered him as more committed to me than any other. He was young, and cheerful and gay in his disposition. I gave him an invitation to take up his abode at my house in the country, free of expense. This he declined, and took his residence in a highly respectable family of ladies in Hudson, with whom he continued to reside for a considerable time. His conduct appeared to me at first perfectly exemplary and unexceptionable. And the manner in which he discharged all his ministerial functions, was gratifying to his congregation, and highly reputable to himself as a man of talents and genius."

In this exhibition of his appearance and conduct at the commencement of his ministry, every fact accords with the spiritual condition in which he then was. Awakened in some degree to a sense of his duty, but having no clear views of the responsibilities which were laid upon him, there was the mingling, which was a natural consequence of such a state of mind, of effort to do good under the impressions which were made upon his conscience, and of a levity of character under the dominion of a mind still unsanctified by grace. He was industrious in his ministry. His preaching was frequent, generally as often as three times on the Lord's-day, in his own Church, or others in the vicinity. Nor was it altogether without effect. The Church flourished, temporally, to an important extent; and spiritually, in some degree, under his ministry. His popularity as a preacher, for one so young, was very great, not only in his own field, but also in New-York, which city, as the residence of his family, he frequently visited. His visits to the city were anticipated by many with great pleasure, and frequent messages were received by him of eager inquiry for the time at which they might be expected. He became in his early preaching, a general favourite in the churches of the city, which were always

full, and sometimes very crowded when he was expected to preach; and his popularity increased, as his ministry afterwards became more decided and spiritual, and he had learned "to know nothing save Jesus Christ, and him crucified."

But while the mind thus rests with pleasure, upon some aspects of Mr. Bedell's early character, which were in an uncommon degree amiable and attractive, the duty of the biographer, will not allow the omission of results flowing from them, which were in all respects natural, and by more considerate observers of mankind, to have been expected. His fondness for society, and his cheerful acquiescence in the plans of others to promote according to their own views, the pleasure of social intercourse, acting under the guidance of his youthful and immature judgment, led him into too great a conformity to their habits and feelings; which, though it was finally made the source of a severe and useful discipline to him, involved him in many obstacles and difficulties, from which more discretion and holiness of heart would have certainly released him. His habits of expense were made to exceed his ability to meet them, and he was thus harassed with pecuniary cares which long distressed and incumbered him. His associations with young men whose character, from their want of true piety, could afford him no benefit; and whose injurious influence, from this simple, but most important deficiency, upon his feelings, his principles and his ministry, was very apparent;—associations which were sought, not for the purpose of communicating spiritual good, but for the attainment of short-lived and thoughtless gratification; encompassed him with most effectual temptations to depart even from the standard of conduct which he had affixed for himself in entering upon his ministerial course. And for the time in which he yielded to the unsettling influence which was thus thrown around him, though there was never the remotest stain of immorality upon his conduct, there was an inconsistency between his daily deportment and his manifest duty, which the pious

observed with sorrow, and which laid up also much sorrow for himself.

This dark cloud, however, was of short duration. It soon passed over, and a most beneficial result upon his character was produced through its instrumentality. He set out in his own strength in the fulfilment of his work, and he was suffered to fall, and to be deeply humbled and corrected, that he might be taught his own weakness and the necessity of a higher and better guidance, and learn to take up the cross to follow Jesus, as an instrument qualified to be useful to his fellow-men. Without the trial and experience through which he thus passed, the peculiar and popular talents bestowed upon him might have been brought to a far different issue from that which they did attain, and have borne no other fruit than pride and self-sufficiency. Under their operation however, humbled and sorrowful, he sought peace for himself in a Saviour's love and power, and became the cheerful and animated herald of this love to others.

In the year 1816, on the 29th of October, he was united in marriage to Miss Penelope Thurston, of Hudson. Of this lady, though she still survives him, it is but duty and justice to say, that God thus gave to him a most faithful, competent, and affectionate friend, one whose kind care and assiduous attention were successfully devoted, until the very closing of his eyes in death, to the promotion of his usefulness, the increase of his comfort, and the melioration of his great sufferings and protracted sickness; and whose duties in this connexion have been rewarded with the undoubted prolonging of his ministry, with the high estimation of his friends, and with the sure approbation of his Lord. The offspring of this marriage are a son and daughter, both living, and worthy of a deep interest in the affections and prayers of the many friends who so much and so justly loved their lamented father.

The influence of this event in the life of Mr. Bedell, upon

his whole subsequent history, was very important. It was certainly made, in the hand of God, not only to promote his comfort and happiness, but also to increase his usefulness, and to alter his influence in the ministry to a most happy degree. In connexion with it, he exhibited the peculiar attachment which he had for Bishop Hobart, both in postponing the fufilment of his wish in reference to it, in order that the Bishop might officiate in a crisis of his life so interesting to him, and in previously addressing him upon the subject.

Under date of Feb. 26, 1816, he thus addressed the Bishop in reference to it:—

"It was my intention when I was in town last, to have spoken to you on a subject in which I am deeply concerned, and on which I feel that you ought to have been consulted. But really I knew not how to commence; and a feeling which I cannot easily describe, induced me to delay till it was too late. You will perceive that I allude to the engagement which now exists between the youngest Miss Thurston and myself, and which is to terminate in an union, I trust, productive of our mutual happiness. At present, prudential motives will delay this, but as there is a prospect of raising my salary in June to one thousand dollars, I think there will be no hazard in bringing the affair to a conclusion some time in October next. I hope, Sir, though you were not consulted, that you will view this circumstance of my life in a favourable light, and I am certain, did you know the lady, you would rejoice in my good fortune. Your advice, if necessary on this, as well as on every other subject, I would gladly receive and attentively consider, for I deem myself under more obligations than I can well express, for the innumerable acts of friendship you have performed. You have made me what I am. And looking around upon the errors and misfortunes of some of my brethren, I pray that your

heart may never have to lament that you raised me to the dignified station in the Church which I now occupy. I believe that I can truly say that the affairs of the Church here are in a flourishing condition, and I have been much more among my people than formerly.

"With my respects to Mrs. Hobart, I remain, dear Sir,

"Your son in the ministry,

"G. T. BEDELL."

The very strong expressions of gratitude and confidence towards the Bishop, which occur in this letter, show the state of mind in which he had been educated, and under what strong convictions of duty and truth he must have subsequently acted, when he felt not only obliged to differ from him in judgment upon most important concerns, but also to avow this difference, and to act in accordance with it, in the leading characteristics of his future ministry. Yet to this stand he was brought, and while the point from whence he came, is thus exhibited in the preceding letter, and the point at which he arrived, will be seen in his succeeding history, it will be our duty now to consider as distinctly as we shall be able to do it, the progress through which he was led between them.

In tracing this important change which occurred in the religious views and plans of Mr. Bedell after his settlement at Hudson, some facts are present to us which are evidently marked delineations of its progress. The establishment of the American Bible Society in May, 1816, was one occasion on which a manifest change in his state of mind was developed. The opposition of Bishop Hobart to this society, from the time of its formation, is well known. It is no part of my present duty to consider the abstract propriety of this opposition, or to regard it any further than as a fact, the truth of which of course will not be questioned. This opposition led to a temporary controversy of considerable

interest, in which the judgments of the clergy and laymen of the Episcopal Church were found much divided. At the first occurrence of this question, the opinions of Mr. Bedell entirely accorded with those of Bishop Hobart upon the subject involved. A further examination of it, however, constrained him to question the accuracy of his opinions, and furnished the first occasion of hesitation in him, in following out to their full extent the judgments of his diocesan. He found himself here, after examination, compelled to differ from him, and it may serve to show the peculiar boldness and decision, which were always united with his amiable and passive spirit, that he was prepared, on this important question, to acknowledge the change in his views, and to take the opposite side, to one in whose judgment he had so much confided, and whose affection he valued so highly. But to this stand he found himself, through the grace of God, which was guiding him on to future duty, to be adequate; and the circumstance so painful to his sensitive spirit at the time of its occurrence, was made one instrument of leading him to a still farther course of independent examination for himself. The result of this examination was the gradual and entire change of his views, on many important questions and subjects in religion, to the standard to which they were ultimately conformed.

Another circumstance, which is remembered by his family as having produced a very strong impression upon his mind, and as having exercised a decided influence in the change of his course of ministry, and of his associations in the Church, was the mild and satisfactory correction by a brother in the ministry, already referred to, of an error into which he had fallen, and of a misrepresentation which he had received and circulated, in regard to that brother. This explanation introduced the development of other views and habits of thought and action to which it naturally led. He found in a further knowledge of the ministry and

character of many of the clergy who had been strangers to him, or whom he had seen only with the eye of prejudice, and whose society he had been taught to avoid, an adaptation to his own feelings, and to his opening views of truth, which immediately attracted him. In referring to this interview, that gentleman says, in a letter from which I have already given an extract:—

"I recollect having spoken to him during a session of the General Convention many years ago, about a statement which I was informed he had made on board the steamboat in coming from New-York to Philadelphia, that I had held a prayer-meeting or some public service in the parish of another clergyman without his consent, and had especially prayed for the conversion of the Rector, 'as a blind leader of the blind.' He investigated the case, and found the statement which he had been made the instrument of propagating, to be an unfounded calumny. The conversation which took place between the clergyman referred to, and Mr. Bedell and myself, together with the result of his inquiries into the facts of the case, might, by the blessing of God, have exerted a powerful influence in changing his views of the principles and men 'every where spoken against;' as it was not a very long time afterwards, that he fully and decidedly espoused these views as his own."

These distinctive views of evangelical truth, the great principles of the Reformation, he did afterwards certainly fully espouse as his own. At that time, comparatively few of the clergy in the Episcopal Church, were known to proclaim them and act upon them, in the fulfilment of their ministry. These few were most unjustly regarded as the propagators of "erroneous and strange doctrines," and as the patrons of irregular and disorganizing habits. And their names were mentioned, and their conduct spoken of,

generally, only to be held up to reproach. This was especially the fact, in the circles in which Mr. Bedell was accustomed to move. It required in him, therefore, peculiarly strong convictions of duty, and a deep sense of obligation, as well as a clear perception of what was right and true, to lead him to seek for his associates, men whose names had been connected in his mind, only with reproach; and to adopt as his own, a system and rule of ministry, which he had been always taught to shun. Let God be praised, that he had grace given to him, to come out, as an advocate for the truth, and that he lived himself to see, the very principles, which he had embraced when almost alone, become widely and triumphantly spread throughout the Church.

In the year 1817, another train of circumstances occurred, which were made intimately connected with the change through which his mind was passing, and which exercised a most important influence upon the whole course of his subsequent ministry. He found after the increase of his expenses, which his new situation as the head of a family required, that his income in Hudson was insufficient to meet his wants, and he felt obliged to seek for a situation which should be more adequate to the circumstances in which he was placed. On the 7th of March, 1817, he thus addressed Bishop Hobart upon this subject:—

"Right Rev. and Dear Sir,—

"It is rather an unpleasant subject, about which I think it necessary to write to you at this time. But I write for advice. Owing to the peculiar pressure of the times, bearing particularly hard upon Hudson, it will perhaps be impossible for the congregation to raise for me another year one thousand dollars. Indeed, the vestry find it impossible to collect from the people the stipulated sum, and I am put to considerable inconvenience, owing to the defect

in the present payments. Hudson itself is upon the decrease. In the spring two or three families are going to the western country. Some of those who took pews in the Church have thought best to join themselves to a preacher of universal salvation, who has established himself here. The head of one church-family is dead, and that of another removed to Philadelphia, and by this both the families are broken up and lost to the Church. So that notwithstanding the Church has been added to, yet the spring will find it diminished by four or five families. Although I have every attachment to Hudson, both as it regards myself, and in consideration of my wife, yet I deem it a duty, if any better situation can be obtained, not to neglect it; for, unless the people here continue me the salary of one thousand dollars and pay it punctually, it will be utterly impossible to support my family. I should be particularly sorry to leave Hudson, because, though perhaps I ought not to say it, yet my popularity both as a preacher and a man is evidently increasing. But nevertheless, I wish your friendly advice upon the subject, and your interest, if I must leave here, to favour me in procuring some more eligible situation. Though I should be more reluctant than I can well express to be obliged to quit your diocese, yet if no situation is to be obtained in this state, I should be pleased if you would take into consideration the propriety of my taking some steps, as it regards the vacant parish of Hartford, (Conn.) Lest, however, I should be precipitate, I will do nothing contrary to your advice, by which I shall always deem it an honour and a happiness to be guided.

"I am, Dear Sir, yours,

"G. T. Bedell."

The answer of the Bishop to this communication, if any answer was returned, is not in my possession. It was manifestly not such as to meet the wants of Mr. Bedell.

He was still desirous and determined to remove to some other field of duty, and again on the 26th of June, 1817, he addressed another letter to the Bishop upon the subject, as follows :—

" Right Rev. and Dear Sir,—

"It is with feelings of the utmost regret that I am obliged to express to you my final determination to quit this place, if any other situation can be obtained, even of less apparent advantages. Occupied as I know you are, with the higher concerns of the Church, yet the solicitude you have always manifested for my welfare, emboldens me to obtrude my personal concerns upon your attention; and you will not blame me when I explain to you the reasons which have induced me to make the determination. I was induced upon the raising of my salary to one thousand dollars, to marry, and the promise was given me that this should be paid with punctuality. I feel perfectly convinced that upon this sum, regularly paid, I could here support myself quite decently, but the money which has been paid has come to me in such a manner as to render it almost useless. These circumstances have arisen from the peculiar disadvantages under which this place labours, as it regards money, the embarrassments of both the banks, and their withholding discounts from every body. I do not complain of the vestry, for they have made every exertion in their power to collect the moneys due them, but the people are so backward that they themselves are discouraged. I am happy to say that if I go away, I shall leave the Church, as it regards numbers in a much better condition than I found it, and as I stated in my former letter that my popularity and usefulness is increasing, but all will not avail so long as the pressure for money, involves both me and the people in various difficulties. These, Sir, are my reasons for wishing to leave this place and for applying to you for advice and assistance in the furtherance

of this object. I am willing to go to any place where there is a prospect of being able to support myself, for here I apprehend it is totally obstructed.

"Trust me, my dear Sir, that it is no spirit of change which has induced me to make this determination, and it would produce far greater uneasiness in my mind than I now feel, should I be obliged to leave this diocese. Doubtless from your knowledge of the situation of the Church in this state and in the United States you can give me advice of the most valuable nature, as it regards the course I had best pursue; and I trust, from the assiduity with which I have pursued my studies since I have been here, that I have prepared myself for almost any situation which can be offered. My studies, together with the perplexities of my situation have, I am afraid, tended to the detriment of my health, and I deem it of essential importance that some speedy arrangement be made. You will, therefore, my dear Sir, favour me with an answer to this letter as soon as you conveniently can, for I am in hopes that you may know of some situation in which my prospects can be bettered; and though on account of my wife, who is distressed beyond measure at the idea of leaving here, I feel more than commonly unpleasant on the occasion, yet the circumstances which you have just seen, and which are beyond my control, force me to the determination.

"I am, Dear Sir, yours,

"G. T. BEDELL."

It had always been the ardent and cherished wish of himself and his father's family, that he might gain an ultimate settlement in the ministry in the city of New-York, the residence of his large circle of family relations. During the autumn of 1817, the prospect of gratifying this wish, appeared to be near and certain, and he looked forward with much pleasure, to the door which seemed to

be opening before him. The following letter from Mr. Bedell to Bishop Hobart will properly introduce this subject, the result of which furnished him such bitter disappointment, and painful discipline; and will describe the situation, to which his attention and his hopes were directed.

"HUDSON, Oct. 14, 1817.

"Right Rev. and Dear Sir,—

"Several times I have made an attempt to write to you, but have always been deterred by the fear that I might be encroaching too much on the kindness you have always manifested to me. Necessity, however, must triumph over fear, and I proceed to write you on a subject which is deeply interesting to me. I must leave Hudson, and I have candidly told the vestry my reasons. The subject upon which I wish particularly to address myself to you is the vacant situation lately supplied by Mr. Berrian.* When I was in New-York, I frequently heard of conversations among several of the vestry as it regarded myself, and I should have mentioned the subject to you, had it not occurred to my mind, that from the circumstance of your suggesting Binghampton and other places, you either thought me unfit for the station, or not likely to get it. Since my return to Hudson, I have not heard a syllable on the subject, and the anxiety of my mind urges me to wish to know whether, as it regards the situation in Trinity Church, I can have your approbation. Without it I never will think of even wishing that I might be called. I know full well that the situation is not a very eligible one, because I had heard from Mr. C———, that he had understood they only meant to call for a year, and to give a salary of no more than one thousand or twelve hundred dollars. My reasons for wishing the situation, apparently

* Then assistant minister of Trinity Church, absent in Europe, now the Rector of Trinity Church, N. Y.

so disadvantageous, are exactly these—that I think it absolutely necessary, not only on my own account, but on account of the Church, to remove from Hudson. I do beg you, if you can consistently with your duty, to recommend me for this situation. I know it is asking a great deal, but I feel also that I am unpleasantly situated, and that the call to New-York, for one year, would remove a burden from my mind; and I am persuaded that I could discharge my duty with a zeal which shall give you satisfaction.

"I shall leave here on Tuesday next for New-York, so as to be at Convention on Wednesday. I am so far recovered as to be able to be about without any inconvenience, and to preach as usual.

"I remain, Right Rev. and Dear Sir, yours,

"G. T. BEDELL."

The reply of the Bishop to this communication, I have not seen. It is probable no written reply was made. Immediately after this, he passed a night in Hudson, and visited Mr. Bedell at his own house. From the personal conversations which he held with him in the presence of his family, Mr. Bedell derived such encouragement to hope for the station which he desired, as to excite a full confidence in his mind, that it would be certainly secured to him, and to lead him to enter immediately upon the arrangements, which were necessary for his removal. His friends in New-York participated in the encouragement and the confidence which he had received. His sister thus writes in reference to the expectation which they had formed, and the grounds upon which they had been led to found it.

"I never saw Bishop Hobart's letter, but I always understood that he wrote one, desiring Townsend to resign at Hudson. About the time that Townsend apprised us of the good

news, Bishop Hobart called to see us. The conversation is as fresh this moment in my memory, as if it had taken place only last week. After he had spent some time in conversing with me, about the comfort and pleasure it would give us all, to have him in New-York, he said, he had no doubt he would get there, he felt *he* had influence enough with the vestry to get him into Trinity Church. It appears to me, I can almost see him now, jump up in his lively and pleasant manner, and repeat, 'Yes, I think I can manage it, I think the vestry will call him. I have some influence with them.' These were the words he used. He moreover said, so sure was he that it would be done, that he had advised Townsend to prepare his people for it. This is the substance, if not his precise language in the whole."

The following statement from the gentleman before spoken of, as one of the wardens of the Church in Hudson, concurs with the impressions which Mr. Bedell and his friends had gained, from their knowledge of Bishop Hobart's wishes and designs as expressed to them. It may also possibly indicate one source of the reasons for the Bishop's change of determination and feeling in regard to the removal of Mr. Bedell, which had been under consideration. The conversation, which is referred to, at this distance of time, as taking place in the *summer* of 1817, undoubtedly occurred, on the return of Bishop Hobart from the very journey during which he had held the conversation with Mr. Bedell already referred to in October, 1817.

"In the summer of 1817, I met Bishop Hobart on board a steam-boat on his return from a western excursion. In the course of conversation, the Bishop mentioned that he had been requested by some members of the vestry of Trinity Church, to make an application to Mr. Bedell, to ascertain, whether it would be pleasant to him to receive a

call as assistant in Trinity Church; that such an application had been made; that Mr. Bedell had expressed himself well pleased, and he believed a call would be the consequence. I expressed peculiar pleasure at the prospect of Mr. Bedell's promotion, and the hope that he would be called. This appeared to excite surprise on the part of the Bishop, and he inquired of me the cause which could induce me to hope to get rid of Mr. Bedell. I at once replied, that Mr. Bedell had fallen into bad habits and practices; and I thought he required the watchful eye and superintendance of the father of the Church; that if placed under his peculiar charge and watchful care, I trusted he would become an useful member, and an ornament of the Church to which he belonged; but that if left to himself he would be an unfortunate failure."

The "bad habits and practices," to which reference is here made, the same gentleman describes in another portion of the same letter; a part of them, I have already presented to the reader.

"Some time in the year 1815, I believe, he associated himself with several young gentlemen in Hudson, and hired a house, and commenced keeping bachelor's hall. I condemned the connexion, and apprehended danger to my young friend, and once cautioned him upon the subject. I soon discovered in Mr. Bedell a departure from his former course of public duty, and a negligence in the composition of his sermons. I discovered that his expenses exceeded his means, and that he was in the habit of borrowing from the members of his congregation. The congregation had become much dissatisfied with him, and it required a considerable effort to suppress the expression of their feelings. I stated (to Bishop Hobart) most, perhaps all these circumstances; and also stated this. A Lutheran congregation, about six

miles from Hudson, expressed a strong desire to unite with the Church, and their clergyman frequently called on me, and expressed a desire that Mr. Bedell should occasionally preach for them. The consent of the vestry was obtained, and Mr. Bedell preached for them several times. I attended to lead the responses, and distributed some twenty-five or thirty Prayer-books. On one of these occasions, Mr. Bedell informed me, as we were going to the Church, that he should avail himself of a missionary's license, by omitting a portion of the regular services of the Church. To this I remonstrated. But he persevered, and I believe, thus terminated the whole concern."

Under the circumstances in which Mr. Bedell was then placed, the hope of this invitation to New-York, was in his view in a very high degree, attractive and valuable. He yielded to what he understood to be a sufficient ground for action in the case, and at once commenced the arrangements for his removal. Although the situation to which he now looked, was a temporary one, there was the prospect with it, that it might lead to something desirable, which should be permanent. He accordingly resigned his charge at Hudson, and occupied himself in settling his domestic concerns, in preparation for an immediate departure to New-York.

But while his hopes appeared to be so near their full accomplishment, some information which had been given to the Bishop, wholly concealed from him, entirely changed the Bishop's views, in regard to the plan proposed for him, and his course towards him. Under date of Nov. 6, 1817, Mr. Bedell wrote to the Bishop, manifestly in reply to intimations which had been given to him of this attempt to alienate from him the good feeling of his early friend, in which letter, after again recounting and explaining all his pecuniary circumstances and difficulties, he says:—

"I feel, Sir, that in many things I have acted imprudently. I have erred much through want of knowledge. But my conscience is clear from any thing like such misrepresentation. I have bitterly felt my imprudence and want of knowledge, and I trust by my earnest prayers, I have been taught some lessons of value from my experience. But should I lose your good opinion, I should feel it more sensibly than all the rest.

"With every sentiment of respect,

"I am, Sir, yours, &c.

"G. T. BEDELL."

On the next day after this was written, he received a letter from the Bishop, stating as a final determination in this matter, that something had occurred, which rendered the contemplated removal to New-York, wholly inexpedient. To this letter, the reply below was immediately sent, and when the ardour of his youth is considered, and the excessive disappointment of his long cherished hopes, which he was required to meet, is fairly taken into view, the peculiar strength of its expressions will not be surprising. He was contending with some secret foe, and he found the power of this opposing influence but too irresistible, in alienating from him the confidence of the Bishop, and apparently destroying all his plans for usefulness and happiness in life. But from what source this opposition and misrepresentation came, or what was its nature, though he had afterwards much reason to suspect, he was never able accurately to determine. The Great Shepherd, however, who was guiding him in all his ways, overruled even this excessive disappointment and mortification, for the most important good.

"HUDSON, Nov. 7, 1817.

"Right Rev. and Dear Sir,—

"I have this moment received a line from you by Mr. Osborn, which has added much to the pressure which has long been weighing on my spirits, and almost crushed every hope, which, from the conversations I have had with you, I had dared to cherish. I understood that it was in your power to control the business as you pleased, and trusting to that, I have spoken on the subject of my going to New-York, for a few months, and my reputation must sustain an irreparable injury from the failure of any such arrangement. So deeply do I feel the truth of this, that rather than not be in New-York, this winter, I will do the duty if the vestry will merely pay my board to my father, and if they are not willing to do that, I will even come without expecting one cent in remuneration—at any rate, it is my determination to spend the winter in New-York, that I may be able to look out for some place, and if none other can be procured, I will bury myself in the wilds of our western states, and if possible, survive the wreck of my fond, though I fear, vain expectations. I have been led on to believe, that the matter was by no means doubtful, and I have made arrangements for moving from this place. If things take the course which I fear they will, I shall have no desire to remain in this state, but will remove as far from the scene of my disgrace (for such I shall consider it,) as possible. I shall ever be grateful to you, Sir, for the part which you have hitherto taken in my welfare, and I still look up to you in some measure to promote my future felicity, but my feelings have been dreadfully wrought upon, and though my pride revolts from ever expressing, how deeply I feel upon the subject, yet the consideration of my wife and family powerfully induces me to express the wish that I may still have the situation. The expectation is also cherished by my father and sisters, and their feelings will

be lacerated by the intelligence. In my present situation, Sir, I am not fit to write much. I am almost overpowered by the information given in your letter. I see my character in danger of being irreparably injured. I see my prospects blasted. But I must not run on. If I live I shall be at my father's by the 21st of this month, be the issue what it may; and as soon as my wound, which is healing tolerably well, will permit me to travel, I will commit my wife and child to Him who will take them under his protection and care, and praying for His guidance, seek my fortune.

"I shall beexceedingly happy to hear the advice of ——* but no advice can be given which can heal the wound which has been made upon my feelings. I must leave Hudson, because I conceive that in many respects I have been injured by a residence in this place.

"I see no way in which my reputation can remain uninjured and my feelings at all consulted, unless I should get the situation which I had expected. If you can recommend me to preach for any thing or for nothing, I will consider myself as most essentially obliged to you, and pledge myself to retire after the six months, to any tolerable living. If this cannot be done, I see but one way to act, to reside in the city at my father's until I can find a situation.

"I send this letter, and upon the answer depends the most serious consequences to me. My only regrets are the unpleasant consequences which will result to my friends and family.

"With every wish for your happiness and prosperity,

"I remain, Dear Sir, yours,

"G. T. BEDELL."

"Since writing this, I have thought that the representations probably made to you by some person inimical to my

* The gentleman from whose letter, extracts have been given above.

interests, especially in the matter on which my sister wrote to me, have produced a determination not to act in my favour. I had much rather this would be the case than any other reason, because I know that you have been falsely informed, and my conscience is clear. However I may frequently have erred in judgment, I feel no fear from the strictest scrutiny into the motives which have actuated my conduct. I hope that these things may not so affect my spirits as to injure my health. If that is but spared, I can weather any storm."

By this disappointment, Mr. Bedell was thrown into a very painful situation. And with his sensitive and sanguine temperament, he felt most deeply under the mortification which it laid upon him. In the following letter to his sister of the same date, he expressed his own feelings to one who well knew how to sympathise with all his sorrows.

"HUDSON, Nov. 7, 1817.

"I have received a letter from the Bishop, which has hurt my feelings exceedingly. He told me the matter was pretty much at his own disposal, and conversed with me in such a manner, as to render the call in my mind reduced to a certainty. I have written to him, and told him my determination to spend the winter in New-York, be the issue what it may. I shall probably, in the event that I do not get the place, go to the southward as soon as I shall be well enough to travel. I think my feelings have been very much sported with, in first giving me encouragement, and then damping it, by telling me, that the vestry wished to have the place supplied by some of the clergy in the neighbourhood. You no doubt feel anxious about the result of this business; and the Bishop may have been prejudiced against me by somebody, but you may rest assured that I feel satisfaction in the conviction, that what-

ever may be the result, I shall have nothing to blame myself with. After what has passed and even preparations have been made, for my coming to New-York, my reputation depends upon my being called, and I have told the Bishop that it is in his power to manage the matter if he pleases. I never will bring deserved disgrace upon myself, nor upon any of my family."

It is a source of much regret, that we have not the letters of the Bishop to Mr. Bedell, in a crisis so important in his life. As it is, we are left to gather the contents and objects of them, from the character of the replies which were made by him. On the 14th of November, he again wrote to the Bishop in reference to an answer which he had received to his letter of the 7th. The nature of that answer will be readily understood from this letter. The Bishop evidently wrote in a kind and affectionate manner, and advised him to remain still at Hudson.

"Right Rev. and Dear Sir,—

"At present I have but few words to say. I feel disposed to acquiesce in the advice you gave me, and since my friends here have heard the result of the proceedings in New-York, they feel for the unpleasantness of my situation, and have all thought best that I shall stay. I feel grateful to the people here, for the concern they have shown in my behalf, and am confident the vestry will request me to continue with them. I must confess to you, Sir, that I feel very sore, as it regards the treatment I have experienced, and that there are some mysteries about the business which, as I cannot, I had best not attempt to unravel. For the present, however, I intend to content myself, and cheerfully to submit to my lot.

"The reproofs in your last letter I cannot but consider as just, and that I deserve them. For the future you shall

never have a complaint of me on that score. That I have been unjustly represented to you in many things, I know; hereafter you shall find no fault with me for any thing which it is possible for me to avoid. The reproofs of a friend shall not only be found faithful but effectual. I trust, if I am precipitate and wanting in judgment and discretion, I am not incorrigible; and if you will continue to give me your advice, you shall find me ready to profit by it. That my feelings have been grievously hurt, I must not deny. I would write more, but my situation has so far overcome me as to induce a fever. I hope, by future more cautious conduct, to regain your good opinion.

"Yours, Dear Sir,

"G. T. BEDELL."

In a review of all the preceding circumstances, it appears manifest, that the alteration of Bishop Hobart's views in reference to Mr. Bedell, arose from some unfavourable information which he had received in reference to his ministry and conduct at Hudson. What the information was, and from what source it proceeded, he never subsequently inquired of the Bishop, and it is left now wholly to our conjecture. But however we may feel disposed to lament the occurrence, as its instruments were concerned, as a dispensation of God, we shall see most valuable results flowing from it, affecting his whole character, and the whole course of his future ministry. His embarrassment was painful and mortifying. But he did not allow it to affect in any way, his feeling toward the Bishop, or his intercourse with him. Though he became subsequently so widely separated from him, in opinion and conduct, in reference to many questions which have been agitated in the Church, he maintained always the most friendly and affectionate correspondence with him, nor was he ever heard to speak of him, but with kindness and respect. Ignorant as we now

are, of the kind of information which the Bishop received in reference to Mr. Bedell, it is not only vain, but wrong, to pronounce any opinion upon the justice of the course which he pursued. He was governed in it, undoubtedly, by his own views of duty, and probably under the circumstances before him, acted with propriety and wisdom. He subsequently stated to the friends of Mr. Bedell, that he had not intended to give him the full assurance of obtaining the situation referred to, which had been gathered from his conversations with him. And it is quite possible, that in Mr. Bedell's ardour and solicitude, he calculated more strongly and decidedly upon the success of his hopes, than the Bishop's communications really warranted him to do.

But from the plain history of the facts as they occurred, which I have felt myself obliged to give, it is very manifest, that Bishop Hobart's first intentions were in entire accordance with Mr. Bedell's wishes, and that the different issue to which they came, was the result of information subsequently communicated to him.*

* The reason which has led me to dwell so minutely upon this occurrence in Mr. Bedell's life, has been not only the vast and important influence which I find that it exercised upon his character, but also the conviction that the view which was given of it, in the first edition of the Memoir, was not entirely accurate. This reason will be better explained by the following letter written by me to the Editor of the "CHURCHMAN" in New-York, which, together with his introductory remarks upon it, I have here subjoined, that the statement which is now made, may be seen to be entirely consistent, with what that letter promised.

"BISHOP HOBART.

"It is known to many, although we are not aware that the fact has been hitherto publicly adverted to, that Dr. Tyng, in his Memoir of Dr. Bedell, advanced a statement in connexion with the name of Bishop Hobart, of such a kind, or in such a manner, as very much and

The effect of this discipline upon Mr. Bedell's character and ministry far more intimately concerns us. His remarka-

very justly to dissatisfy Bishop Hobart's friends. Private letters of Dr. Bedell to Bishop Hobart, in possession of Dr. Hobart, of this city, were laid before Dr. Tyng, which convinced him that the transaction referred to ought to have been placed in a more favourable light, and this conviction has drawn from him the following frank, honourable, and perfectly satisfactory reparation.

"PHILADELPHIA, Sept. 4, 1835.

"Rev. and Dear Sir,—

"I take the liberty of employing your paper, as being the most suitable vehicle for my purpose, for the correction of some errors which occur in a passage of my Memoir of the Rev. Dr. Bedell. I refer to the incidents which are related from the 40th to the 43d pages. It is not necessary to cite the passage, as any who are concerned may have the opportunity to consult it in the Memoir. I was apprised, soon after the publication of the Memoir in May last, that my statement was in some degree erroneous. But as I could gain possession of no other documents which were connected with the subject, than those which, I had employed in compiling the Memoir, it was impossible for me either to know how erroneous my statement was, or to have any reasonable ground to correct it. Within a few days I have been furnished, through the kindness of a member of Bishop Hobart's family, with copies of various letters from Dr. Bedell to Bishop Hobart, which present views of the passage related, materially different from those which occur in the Memoir. I gladly take the opportunity, therefore, to make the correction which truth and justice demand, and which, in a future edition of the Memoir, will be made in all its details, much more at large.

"The impression is given on the 41st page that the change of location which is spoken of, originated in a spontaneous proposition of Bishop Hobart's. This is not, indeed, particularly declared, nor was it by me especially designed, but I find that such is the general understanding of the passage. I have now abundant evidence before me that any such proposal of the Bishop's was in consequence of repeated and very urgent requests of Mr. Bedell's, previously made, and of his avowed determination to change the scene of his ministry. I am led further to think, from the style of the letters, that even under these circum-

bly buoyant spirits had never received till now, their proper check. His ardent and gay mind had seen only what was

stances, Bishop Hobart did not design to convey so decided a proposition to Mr. Bedell, as he appeared to gather from his conversation. The impression is further given in the Memoir, that the change in contemplation was to a permanent location. This, I confess, was my understanding and design. I am now convinced that the whole subject of any communication from Bishop Hobart to Mr. Bedell, which the latter understood to be an express invitation, was only the temporary supply of the place of the regular incumbent who was absent in Europe for the year. This is a material correction. I am further convinced that there is no evidence that the disappointment of Mr. Bedell originated in any information of his change of views, conveyed to Bishop Hobart, but in other circumstances which are referred to, but not explained; and that it is certain Bishop Hobart never designed to give him so much encouragement for hope as he suffered himself to entertain, and therefore could not with propriety be made responsible for the disappointment which ensued. I find from subsequent letters of Mr. Bedell's that his own mind was not so much affected with any sense of the injury which he was supposed to have received, as were those of his friends; nor does he seem to have lessened the reverence and affection which he entertained for the Bishop. In the whole correspondence I find nothing which is calculated to affect the character of Bishop Hobart unfavourably, and my opinion of the whole occurrence is much altered by the further information which I have thus received. It will be my design to furnish the readers of the Memoir with the most of this correspondence, in a future edition.

"I had not, however, the least design of imputing any thing to Bishop Hobart which he would consider wrong, in my relation of the event as it now stands. I considered it as one of the occasions on which he acted upon his own conviction of duty, and in a decided execution of his purposes, which I have always supposed to be characteristic of himself. I hope the effect of the present communication may be, not only to remove any erroneous and injurious impressions from the minds of readers of the Memoir, but also to satisfy the friends of Bishop Hobart that I had no design to make any record which should be in the smallest degree disrespectful toward him.

"I am, with great regard, your friend and brother,

"STEPHEN H. TYNG."

attractive in this world, and his anticipations connected with its scenes and prospects, were far too bright and enchanting, to allow him properly to "seek a better country, that is, an heavenly." But, from this time, he received from on high grace to refer all things immediately to God. He saw who had appointed the rod under which he had suffered, and he bowed with new humility and submission to the correction which he had received. He had erred through self-confidence; and for this he had been chastened. In his subsequent life, he was most remarkable for the apparent total want of this self-confiding spirit. The most trifling and unimportant occurrences of his life, were resolved into the subjects for divine direction. And all who were with him, were habitually marking the sober views he formed of all expectations; and listening to his calm and sweet expression, "If the Lord will, I shall do this or that."

This apparent crushing of all his worldly hopes, in the disappointment of his expectation of removing to New-York, induced a far more consistent and vigilant ministry. It led his mind to a more independent search for truth. All the obstacles which the influence of education and association had heaped in his path, were now removed. He felt no difficulty in following out his own convictions, either in the acquisition of religious knowledge, or in the discharge of religious duty. The gracious Lord, who had been guiding him through all these difficulties, and preparing him by their chastening operation, to "know how to speak a word in season, to him who was weary," made the result of the whole, a vast increase of true happiness for himself, and the means of most abundant blessings to others. But for such a disappointment of his youthful hopes, he might never have been separated from an influence which would have turned his future ministry to a very different course from that which did characterize it; nor have gained either that clear knowledge or deep experience, of Gospel truth, for which he be-

came so distinguished and by which he was made so useful in the Church.

In the situation to which he was brought by this disappointment, though his prospect was discouraging, he found much to alleviate his fears. According to the hope which he expressed to the Bishop in his letter of the 14th of November, the vestry of the Church did request his continuance with them, and the people manifested much sympathy and affection towards him. He accepted their invitation to remain with them, though he felt still convinced, as he wrote to the Bishop some months afterwards, that it was expedient for them, as well as for himself, that he should still remove. Under date of February 27, 1818, he thus says to Bishop Hobart,—

"Under the circumstances of my present situation at Hudson, I wish still earnestly to leave them, as I am convinced I could be much more useful any where else, where I could commence anew, and upon much more correct views; that is, where I could commence and do my duties, with much more stability, and in a manner which I now know to be necessary, not only for the good of the cause, but for my own satisfaction."

Having broken up his family arrangements in the prospect of removing to New-York, he did not again settle himself at house-keeping. An intimate relative of his wife's, immediately upon hearing of the letter which had disappointed his expectations, came to invite him to come with his family to his house, where he remained until his final removal from Hudson. He continued in this first scene of his labours, another year, pursuing his ministry upon a new system and with new feelings—when Bishop Hobart was made the instrument of sending him out into the extensive field which he subsequently occupied, and in which he began as he had

wished a new ministry, with views of duty entirely corrected, and a heart engrossed in the great work, to which he had been set apart, of "winning souls" to the love of Christ; and in which also, signal blessings flowed upon his ministry, from the great Giver of every good and perfect gift.

CHAPTER III.

REMOVAL TO FAYETTEVILLE—CHARACTER OF HIS MINISTRY—PEACEFUL SPIRIT—INTERESTING INSTANCE OF HIS USEFULNESS—EXTEMPORANEOUS PRAYER AND PRAYER-MEETINGS—SPECIMEN OF PREACHING—FAILING HEALTH—JOURNEY TO THE NORTH—NECESSITY FOR REMOVAL—FEELINGS OF THE PEOPLE—REMOVAL FROM FAYETTEVILLE.

In the summer of 1818, nearly a year after the disappointment of Mr. Bedell's hope of removing to New-York, a gentleman belonging to the vestry of the Church in Fayetteville, N. C., was in New-York, commissioned to engage a minister for that Church. He made application to Bishop Hobart, for information in the discharge of the duties of this appointment, and the Bishop directed his attention to Mr. Bedell, as one likely to be adapted to such a station. In this recommendation of him to a new and important sphere of duty, by the Bishop, it is pleasant to see the evidence of his remaining confidence and affection towards Mr. Bedell, although such efforts had been made to pervert his feelings in relation to him, the preceding year. The result of the information which his direction elicited, was, that immediately on the return of the gentleman referred to, to Fayetteville, an unanimous call from the Church in that place, was transmitted to Mr. Bedell. The unexpected demand upon him, agitated and distressed his mind. It opened to him a field entirely new, very remote, and never before considered. He must

leave his native territory, which as a residence he had never left before, to dwell among entire strangers. He must withdraw the prop of an only son from his father bending under the weight of years. He must dwell in a southern climate, the effect of which, upon his own health, and that of his wife, he much dreaded; and amidst circumstances peculiar to that portion of our country, not congenial with his own habits, or feelings, or principles. But though he hesitated much during his consideration of the call, when he came to the conclusion that it opened to him the path of duty, he delayed no longer. He gave up all his cares to God, and determined to follow at once in the way by which He was leading him. He had been ordained a presbyter in July, 1818, and in October of that year, he removed with his family to his new field of pastoral labour in Fayetteville.

Soon after his arrival in Fayetteville, he addressed the following letter to Bishop Hobart, in which he speaks to him, and of him, with entire affection and respect, and gives evidence that with his altered views of religious truth, he had undergone no change whatever, in his attachment to the services and principles of the Church. The fact, which is thus displayed, will be exhibited most clearly, through the whole of his ministry. I have never been acquainted with one, whose heart seemed more truly bound to the institutions of the Church, and whose regularity and nice sense of propriety in conformity to them, were uniformly more manifest. This feeling with him was not assumption, but nature. It flowed out spontaneously and habitually, and without the necessity of watchfulness or effort.

"FAYETTEVILLE, Nov. 23, 1818.

"Right Rev. and Dear Sir,—

"It was my intention to have written to you immediately upon my arrival here, but I was almost immediately attacked

by a nervous head-ache (consequent I presume upon the fatigues of the journey) which completely unfitted me for every thing like mental, and for almost every thing like bodily exertion. I have, however, now nearly recovered, and hope soon to be quite restored to my former strength.

"As it regards Fayetteville, I am, upon the whole, much better pleased than I expected. The Cape Fear river is so low that our things are yet in Wilmington, and we are still at the house of that invaluable friend to the Church, Mr. Winslow, where we are treated with the utmost hospitality, and every thing is done to render our situation comfortable. The house which has been provided for us, is undergoing repairs. It has two acres of ground attached to it, part of which is in a very fine garden. It is within two minutes' walk of the Church, and in the very centre of my parishioners.

"The Church itself, owing to the great scarcity of workmen, is not yet finished, but we shall be able to get into it by Christmas. It is a little larger than the Church at Hudson, built something in the Gothic, and is to be complete in every thing previous to any use being made of it. It has a fine organ, clock, and bell; and two gentlemen of the place have made it a present of a chandelier, and two branches for the pulpit, and two for the organ. The chandelier is of sixty lights, and cost in Liverpool one hundred guineas. The pulpit and desk have the common fault, that is, they are too high. The vestry room is back of the Church, and the ascent to the pulpit is from it. The cost of the Church, when finished, will be about seventeen thousand dollars. After the consecration, we calculate to have a regular history and description of the Church drawn up, and a profile sent for the Christian Journal, that our fellow churchmen at the north may see what progress the Church is making in the south.

"We have service at present in the academy, and the con-

gregation is very considerable, and I must say, as attentive an one as I ever preached to. The increase of the Church in this place, is naturally to be expected from the rapid increase of the place, and when she comes to be more known, from her peculiar excellencies. I have every reason to expect not only a comfortable, but when I shall be weaned from my northern predilections, a happy settlement.

"I wish, my dear Sir, that you would write me your opinion as to the absolute authority of the use of the ante-communion service; for, although I never mean to omit it, still I would wish to defend myself with some other authority than the by some disputed tenor of the rubric.

"It would afford me much satisfaction to receive the journal of the last convention, and whatever ecclesiastical news may be stirring at the north. I sent a few days ago to Mr. Onderdonk the journals of the conventions of this state at Newbern and Fayetteville.

"I must not forget to request you to direct to my uncle in Richmond, the necessary dimissory letter, as I shall wish to be instituted as soon as possible.

"Mrs. Bedell and Miss Thurston are well, and together with myself, desire to be remembered to Mrs. Hobart. You will oblige me by making my best respects to all the clergy about you, and tell them that they would be doing real acts of charity, if they would occasionally write to me and tell me what is going on in the region in which I would gladly be.

"With every sentiment of respect and love,

"I remain, Dear Sir, yours, &c.

"G. T. BEDELL."

In Fayetteville, he was instituted as the Rector of the Church, and entered with great diligence and zeal upon a field of labour which was entirely new, but which he found to be highly encouraging. The Episcopal Church in North

Carolina, was at this time composed of but few and scattered members. In Fayetteville a congregation had been collected by the Rev. Bethel Judd, both before and afterwards a clergyman of Connecticut, who had been with them for a short time previous to this, and under whose labours they had commenced the erection of a house for public worship. When Mr. Bedell removed thither, the building was still unfinished, and the public services of religion were performed in the hall of an academy. Here he preached his first sermon in October, 1818, from which we have before given some short extracts. He was now entirely removed from early friends and associations, in a portion of country where the few ministers of his own Church were very widely separated from each other, and where he was obliged to consult, and determine, and act, in the concerns of his ministry, entirely alone. These circumstances were made the occasion and instrument of fully developing his mind, and giving firmness and character to all his principles.

We have seen him in his short ministry at Hudson, undergoing, amidst discouraging and painful circumstances, a strongly marked change in his religious views and habits. He came to Fayetteville, with the full benefit of the education and experience through which he had been thus led, and entered upon a new field of duty, with a new style of preaching and a new system of ministerial action. Although this spiritual change in him had been gradually displayed, as noticed in his previous course, it exhibited itself very decidedly, in the results which it produced in the commencement, and through the whole course of his ministry in Fayetteville. His great and unceasing desire, was for the spiritual conversion of his people; and for the attainment of this, he did not cease to "teach and to preach Jesus Christ." He laboured and prayed for a reviving spirit of piety in the Church. Besides the stated services of the Lord's-day, that he might increase the opportunities of his people to gain a

knowledge and enjoyment of the truth, he established a weekly meeting for prayer and the exposition of the Scriptures at his own house. He gave himself up to the great work he had undertaken, of leading sinful men to the Lord Jesus Christ. He instituted here also his favourite instrument of good, and that to which his heart was peculiarly given to the very last days of his ministry on earth, Sunday schools and Bible classes; and not only engaged others thus in the labour of Christian instruction, but also attended himself to a weekly Bible class for adults. He was in this method literally abundant in labours, and his character and usefulness as a minister of Christ, soon became extensively known and appreciated throughout the United States. At that time I was personally unacquainted with him, and was myself preparing for orders in a distant state. But his name, and the character and excellence of his ministry, became fully known to me, and excited the strongest desire in my mind for the opportunity of gaining a personal knowledge of him; which God mercifully gratified at last, for a long time and in an intimate degree.

His efforts to do good in Fayetteville, were not confined to his own congregation. He set himself, and with much success, to fulfil the precept given by the Lord to the Israelites in their captivity, "Seek the peace of the city whither I have caused you to be carried away captives, and pray unto the Lord for it, for in the peace thereof, ye shall have peace;"* and the promise which he made at his ordination, that he would "maintain and set forward as much as lied in him, quietness, peace and love among all Christian people, especially among them that should be committed to his charge."† When he removed to Fayetteville, the members of the Episcopal and Presbyterian Churches were much separated, and, in some cases, violently opposed to each

* Jeremiah xxix. 7. † Ordination office of Priests.

other; so much so, that all mutual intercourse between some families had ceased on this account. He became at once the peace-maker between them. He associated himself upon the most friendly terms with the minister and members of the other denomination, and thus was the instrument of restoring the dominion of harmony and concord, and of giving a new impulse to the religious character and spirit of the members of both congregations. This mutual sympathy and co-operation was rendered permanent by a society which he formed for the purposes of benevolence, the members of which were composed of the different denominations of Christians in the place. This, by bringing them together on common ground for reciprocal assistance and support, removed the jealousies and tendency to conflict, which had before existed, and gave them a consciousness of their common interest, and of the claims of a common cause. This society held its meetings at his own house, every month; and its annual meeting, always in the Episcopal Church.

The principle upon which he acted in the establishment of this society, was maintained by him through his whole subsequent life. While he was devotedly attached to the principles of the Church of which he was a minister; peculiarly exact and regular in the discharge of all the services which he felt to become him as her minister, according to the promises of his ordination; and while he laboured for the prosperity and extension of the Church to a degree certainly unsurpassed, by any cotemporary in his grade of the ministry, he was fully satisfied that there was ground for religious effort, which he might easily and happily occupy with other denominations of the Lord's people, and upon which he might unite with them, to accomplish good results in which they could mutually delight, without any relinquishment either of his own rights or obligations, as an Episcopal minister. He had not been educated in such views, nor during a considerable portion of his previous ministry had he acquired them. Nor under

the circumstances in which he had been previously placed, could he probably have been able to bring them, as he would have wished, into operation. But when the American Bible Society was formed, his attention, as we have seen, was called to this point. He saw no difficulty and danger for the Episcopal Church in an union with that enterprise, and accordingly gave it, his full co-operation. To similar institutions, he gave his influence and efforts with the same readiness of feeling, and continued always afterwards to rejoice, in entering upon any undertaking for good to men, in which the painful and discouraging divisions in the Christian Church might be forgotten, and all the followers of the Lord be united in a common interest and common labour of love.

The ministry of Mr. Bedell in Fayetteville, was immediately distinguished for its successful results, and for its evangelical character. The Church edifice was completed and occupied in the commencement of the winter succeeding his removal to the place, and a large and united congregation was soon collected to worship in it. The impression and effect which was early produced by his ministry, may be well gathered from the following extract from a letter of a highly respected gentleman, then a member of the congregation:—

"I have been trying to revive my remembrances of him at that period, and although I can bear strong and willing testimony to his eminent piety; his charitable and kind deportment towards other classes of Christians; his efficient services in the pulpit, and his courteous and blameless life in society; yet my memory furnishes few details that can be of any use for the purpose you mention. Indeed, soon after he rendered, with so much kindness and sympathy, the services at the death-bed of my beloved sister Sarah, my attention was forcibly diverted, by preparations for my voyage to Europe.

"Though young, and comparatively thoughtless, I was not unobservant of the sensible effects of his ministry upon the community. You will remember, with the exception of the short ministry of the Rev. Mr. Judd, that Mr. Bedell's was the first that the people of Fayetteville had ever had in the Episcopal Church, and although the congregation had been organized by his predecessor, yet it was under his ministry that the cold materials seemed to receive life and feeling. He attracted many to the Church; some aged individuals, who had scarcely ever been seen within a Church.

"Mr. Bedell drew many worldlings and careless livers to his Church by the animated and impressive style of his oratory, and made them regular attendants by his earnest appeals to the heart, by his own obvious piety, and by the forbearance and Christian charity, and the manner with which he treated the peculiar doctrines of his Church, which was inoffensive to the casual hearers of a different persuasion. He seized all occasions for arresting the attention of the thoughtless. If a death occurred in the place, some appropriate and solemn remarks on the following Sabbath were made to carry a salutary warning to every heart, and the occasional sermons which he preached on Christmas-day and New-Year's, (which days had never been so observed before this,) were impressive and solemn.

"The harmony which existed between the Presbyterian minister and himself, was creditable to the Christianity of both. They so arranged their services on the afternoon and evening of the Sabbath, that the people of one could hear the preaching of the other."

The remaining portion of the letter, from which the above is extracted, contains a delightful account of an incident which occurred in Mr. Bedell's ministry, in the summer succeeding his removal to Fayetteville, and which, as exhibiting God's blessing resting upon his labours for the

good of souls, becomes of peculiar interest to us in this period of his history. I have inserted the account in the language of the letter:—

"But my personal knowledge of Mr. Bedell commenced in August, 1819, at the time of his kind attendance on my dying sister:—and for his services on that occasion, I have ever felt grateful to him, and thankful to God for the merciful and wonderful results which seemed to flow from them. As such incidents rarely occur under the ministry of any man, I will relate it more minutely, not trusting to my memory for the details, but will avail myself of letters written at the time to an absent brother.

"To appreciate the extraordinary manifestation of God's grace and power in her triumphant death, it may be necessary to premise something of her character; and to feel the full force of the expression that she made on her death-bed, 'Oh, I have suffered a great deal in this world, but I would suffer again ten thousand times for this hour of happiness,' it will be requisite to understand the severe and varied trials through which she had passed in her short career. She had been left an orphan at the age of twelve years; (the eldest of six children, to whom she supplied, as far as it was possible, the place of a mother, tenderly and faithfully,) married early from a mere impulse of the heart; soon lost her health; buried four infant children, and was subjected to domestic trials of the most distressing nature. She was full of sensibility, and early in life cheerful and ardent, but misfortunes had long since chilled down her temperament, until her heart-broken appearance was evident to every beholder.

"She rarely spoke on the subject of religion, and when she went to the communion table, she seemed oppressed by a sense of her unworthiness to such a degree, that she was visibly distressed and indisposed for days afterwards. Dur-

ing her protracted ill health she was very wakeful at night, and several times, in the darkness and silence of midnight, she was found upon her knees at the bed-side, too feeble to get back without assistance.

"We had so long and so often seen her very sick, that it was not till the evening of the 18th August, 1819, that the hope of her restoration forsook us; her respiration then became difficult, and it was too evident that death was indeed at hand. It was suggested to me that Mr. Bedell had better have some appropriate conversation with her, and administer all the consolation in his power.

"I went immediately to him, and he kindly came at once, about eight o'clock in the evening. The weather being warm, her bedstead had been placed in the centre of a large room, with a piazza before it.

"To his question of 'how she felt,' she replied, 'as a miserable sinner;' to which he rejoined, 'we are all miserable sinners, and it was well that she could realize it.' To his appropriate remarks she listened with deep attention, but seldom spoke. He asked her if he should pray; she answered, 'certainly.' He then knelt by her bed-side and gave an extempore prayer, during which she often groaned, and her countenance indicated the deep anguish of her soul. Mr. Bedell left the room, and she clasped her hands, and appeared to be praying most fervently to herself. On seeing him through the windows walking in the piazza, she sent and requested him to pray again, and it was during this second prayer that the very remarkable change in her took place. By this time many relatives and friends and servants had collected around the windows, and in her chamber, to witness the closing scene, and while with deep emotion and sympathy we stood watching her emaciated countenance, so full of pain, anxiety, and misery, suddenly it became radiant with happiness, and lighted up with seraphic smiles. She struggled to suppress her transporting emotions until the

prayer was finished, when, after a short pause, she broke the silence, and thrilled every one present with exclaiming rapturously, 'Thank God! how happy I am; let me arise and praise God for what he has done for my soul.' A relation in the room (supposing her delirious) said, 'Keep her down;' when she replied, 'No, aunt; no one can keep me down when God gives me the power to rise.' She was then supported by pillows in bed, and with an uplifted countenance, beaming with rapture, she gazed ardently, as if she enjoyed a vision of the unveiled glories of heaven. She had no adequate language to express her emotions. She exclaimed, 'How lovely my children are, especially Sarah Jane;' (this was the only child that had lived long enough to be baptized,) and she seemed by her looks to recognize others among the throng of blessed spirits.

"You may conceive how mute with awe and astonishment we stood, conscious that a scene was then before our eyes which mortals seldom have witnessed, sensible that we were indeed in the presence of God, and that heaven itself was brought near to us, though visible, alas! only to her. She said with fervour, 'Oh, what a good God I have! Why don't you all serve him?' Her eye resting on me, she said, 'My dear brother, won't you be a Christian? Won't you promise me?' And to a cousin she said, 'This life is but a state of probation, prepare for a better world.' To my sister Isabella, who was weeping, she said, 'Oh, do not weep for me, you would not have me back?' when Mr. Bedell remarked, 'If it is God's will to raise you from that sick bed, you must be resigned.' She turned to Mr. Bedell, and said, 'Mr. Bedell, you have been an instrument, in the hands of God, this night, of saving my soul: words are inadequate to express my thanks to you, but you will be rewarded tenfold for it in heaven.' She often expressed herself thus: 'I have suffered a great deal in this world, but I would suffer it again ten thousand times for this hour

of happiness.' She called a female friend to her, and said, 'You are the only person that ever conversed with me on the subject of religion, let me kiss you for it. She then drew her to her, and put her arms around her neck. To her husband she said, 'My dear husband, I wish I could take you to heaven with me; I wish I could take you all with me.'

"She asked Mr. Bedell to sing a hymn. He selected, 'There is a land of pure delight,' &c. She joined in, and though often interrupted by phlegm, she would renew the song, and strained her voice to its utmost strength. When she had finished the two lines—

> 'Not Jordan's stream, nor death's cold flood,
> Should fright me from the shore,'

she added, with uplifted eyes and clasped hands, 'No, Lord! Death has no fears for me.'

"Death, indeed, seemed 'to be swallowed up in victory.' She was frequently urged to lie down, but she said, 'Oh, let me talk while God gives me power to talk.' She at length yielded to entreaties, and laid down. She continued in a peaceful state of mind all night, spoke seldom, and slept more than usual. On the following morning she rallied her strength for the last exhortation to her husband, and in a low tone seemed to be pleading earnestly with him. She was heard to say, 'Promise me, my dear husband.' She became weaker and weaker during the day; her memory failed, and at 9 o'clock in the evening of the 19th of August, she gently breathed her last.

"Mr. Bedell remained with us the most of three days, his family being out of town. His kind sympathy fell upon hearts softened and subdued by affliction. We afterwards attended his Church, and my sister Isabella became a communicant. Associated as he is in our minds with our departed sister in that wonderful scene, we can never lose *the sense* of his piety and happy instrumentality."

The following is an extract from one of Mr. Bedell's letters to his wife, who was absent at this time on a visit at Hillsborough, N. C. In the previous part of the letter he describes the striking scene which has just been related; this portion unfortunately has been lost, the letter having been written upon two sheets of paper. The remainder contains an interesting development of the state of his own mind at the time of this occurrence, and shows how remarkably and happily God had now led him, to a knowledge and acceptance of the great principles of gospel truth. It is a subject of unceasing regret that so few of his letters have been preserved by his correspondents, and thus so much of the private exhibition of his character has been placed beyond our reach.

"FAYETTEVILLE, August, 1819.

"After having been engaged in these things both in contemplation and in writing, you cannot but suppose that I feel no interest to enter into a detail of common matters. By the permission of God, I hope to be able next week to talk to you of these things.

"In the enclosed letter of S——*, you will find that to all appearance God has been dealing mercifully with her in bringing her to a sense of her danger, a conviction of sin; that it will be carried on by him who hath begun the good work, until it eventuates in her conversion, is my hope and prayer. O how valuable is the soul, and how precious its Redeemer! Give yourself in sincere prayer to him, and be assured, upon the word of him who will not deceive, you shall in no wise be cast out.

"Shall I say that I have been taught from these things? I know and feel my own unworthiness, and the sight of these things animates my devotions, and warms and

* A sister of Mrs. B.

quickens my love. Oh, that we all might know the exceeding sinfulness of sin, and go to the foot of the cross with our hearts deeply humbled! I have extended this letter further than I intended. I must stop, for I am fatigued.

"I think of setting out on Monday next with Col. Ash. If I do, I shall not see you till Wednesday. If I travel alone, and am prospered, I shall be with you on Tuesday evening."

Some expressions in the preceding extracts present very clearly to us, the manifest change through which the mind of Mr. Bedell had passed, in regard to some points referred to. It is delightful to us, to witness in it, the high value which he had learned to set on heavenly and spiritual things; the clear views which he had attained of the method in which God works by his Holy Spirit, to awaken and convert the sinful soul; and the earnest desires which he felt that others should become partakers of these precious blessings of the gospel.

In reference also to the use of extemporaneous prayer, which we find mentioned in the preceding letter, this change which had taken place in his feelings and judgment is quite evident. In some sermons which he had preached upon the subject of "forms of prayer" at Hudson, I have found very strong expressions, in condemnation of the habit of extemporaneous prayers upon all occasions, and the entire denial, that such prayer could ever be made acceptably to God, or without the vain repetitions referred to by our Lord in his sermon on the mount. This opinion he then entertained; but when this course of sermons was preached by him subsequently at Fayetteville, though there is no change in his judgment, as indeed there never was, in regard to the expediency and importance of a form of prayer for the public worship of the Church, all the expressions of condemnation of extemporaneous prayer which had been so

freely used, are omitted, as not being necessary to his argument, and not according with his state of mind; and the caution is repeatedly given that his remarks are not to be interpreted to the reproof of this habit, in other Christians, or the use of it by ourselves, on other occasions than those for which the regular form of prayer has been properly prescribed. In reference to this point, the views which he entertained, and upon which he practised, during his ministry at Fayetteville, remained the permanent convictions of his mind to the end of his life.

No clergyman of the Church more highly valued the Liturgy than he, and no one could be, more regular in its use as the form of public worship for the Church. But upon private occasions, and in meetings for social worship, he felt himself at liberty, and this liberty he habitually used, to employ extemporaneous prayer as more entirely adapted to the changing circumstances of such occasions.*

* It is in no small degree interesting to us to record, in connexion with the above remarks, a circumstance which occurred many years subsequent to our present point of history, but which is so precisely accordant with what has been here said, that it comes in with peculiar fitness.

The very last public address which Dr. Bedell ever delivered at the meeting of any benevolent society, was at the formation of the "Bishop White Prayer-book Society," in Philadelphia, in February, 1834, but a few months before his death. He offered the following resolution—"Resolved, that the lapse of ages has but tended to strengthen the conviction, that the Prayer-book is one of the distinguishing excellencies of the Church, to which, under God, is mainly attributable, her remarkable exemption from false doctrine, heresy, and schism, in times past; and her prospect of unity, peace and concord, for the time to come." In advocating this resolution, after showing the fact, that the Episcopal Church is thus free from these evils, and has this prospect, and that this freedom is attributable to the use of the Book of Common Prayer, he thus concludes his address—"I will mention what some may consider a little heterodox, but as we are here

In the foregoing extract of his letter to Mrs. Bedell, the Christian reader will not fail to see, also, how much enlightened his views now were, upon the great subject of the sinner's conversion to God, and how much more efficient and practical, his ministry must necessarially have become. And when the date of this letter is remarked, it having been written in the first summer of his residence at Fayetteville, the fact will appear very evident, that his mind had become fully settled upon the great principles of Christian truth, and his system of ministry had become entirely transformed, in its character at this early period of his history. With views of truth like these, so clearly expressed as they were afterwards in his habitual preaching, the results of his ministry which were so widely known, are seen not to have been without an adequate instrumentality. He was thus made the means of conversion to hundreds who will undoubtedly be stars in his crown of rejoicing for ever.

At the close of this year, he preached a sermon on

harmoniously assembled this evening, we may make a little allowance to each others' failings. I have no objections to social prayer-meetings, or extemporaneous prayer. But I have one curious incident to relate. A Presbyterian gentleman from Rochester was once at a prayer-meeting in my lecture-room; and subsequently said to me, 'I have attended several prayer-meetings of Episcopalians, and I do think those who are pious in the Episcopal Church, pray better than any people I have ever heard.' Shall I tell you my answer? It bears exactly on the point before us. 'My dear sir,' said I, 'Episcopalians have been so much in the habit of praying in the language of the Prayer-book, that they cannot make bad prayers.' And this is a fact. It is more difficult for a pious and intelligent Episcopalian to make a bad prayer, than a good one Now, sir, on all these grounds, this resolution expresses my feelings, and I heartily rejoice at the establishment of this society. I want to see the Prayer-book in the hands of all. It recommends our Church where she is not known, and makes her more loved where she is already known. May God speed the efforts of the institution now to be organized."

Christmas eve in Fayetteville, which was printed and dedicated to his uncle, Bishop Moore. He called it, "the minister's affectionate exhortation to his professing people." As a composition, it contains nothing worthy of particular remark. But as exhibiting the clear views which he had obtained of the great principles of Christian truth, and the positive stand which he had taken, in regard to the conformity of Christians to the world, so different from his own habits of mind and conduct in previous years, it is well worthy of our notice, and I shall present simply for this purpose, a few extracts for the reader.

The text was in the 7th and 8th verses of the 1st chapter of the Song of Solomon. "*Tell me, O thou whom my soul loveth, where thou feedest, where thou makest thy flock to rest at noon; for why should I be as one that turneth aside by the flocks of thy companions? If thou know not, O thou fairest among women, go thy way forth by the footsteps of the flock, and feed thy kids beside the shepherds' tents.*"

In his introduction he remarks :—

"There is an extremely interesting and important inquiry, and which seems seldom to be made, or if made, pursued to any permanently profitable result; and that is—what course is absolutely necessary to be followed, in order to be true disciples of the Lord Jesus Christ. There is a kind of instinct unhappily clinging to our fallen nature—a part of that depravity in which the carnal heart is so deeply involved, that lead us always to seek to keep at a distance, those subjects of inquiry which we feel perfectly assured must result in something completely at variance with the views and feelings which we have been in the habit of indulging; and many an individual is thus kept continually vacillating between what he knows to be wrong and what he fears to be right.

"This is eminently the case with respect to religion. I

feel assured that there are many persons in the world, who have a cloud upon their minds in this particular,—who are conscious that the religious course which they pursue, is not what it ought to be, and yet who will not push on the inquiry to its result, because they are convinced that the result so attained, would only add confirmation strong, to the consciousness of present deficiency. It is the way,—it is the habit of the world,—it is but natural,—it is but the predominance of the flesh over the spirit, that we should be opposed to every thing which would seek to destroy the empire of self, and of the world; to overthrow darling habits of thought or of action, and to establish on their ruins, a system of principles and conduct as opposite to what we had hitherto been, as light is to darkness."

He thus arranges the division of the sermon:—

"I. That whoever loves the Lord Jesus Christ, will always desire to feel and know his presence.

"II. That whoever loves the Lord Jesus Christ, will always be extremely anxious, lest by any means they depart from his presence.

"III. That whoever loves the Lord Jesus Christ, will follow the directions given. 'Go thy way by the footsteps of the flocks, and feed thy kids beside the shepherds' tents.'"

Under the first division, he remarks:—

"The heart, which is conscious of its own sinfulness and insufficiency; which knows the exceeding love of Christ, and in which he has been formed the hope of glory, desires to live as if in his immediate presence, and supported by the bounty of his grace. There is no more certain, nay, it is the only sure criterion by which we can judge of our own love to Christ, so to act as if the predominant desire of our

hearts, was to be under his continual guidance, as a sheep of his pastoral care. The heart which truly loves him, loves also to follow him in the way of his commandments whithersoever he shall be pleased to lead the way. To the experienced Christian, the language of the text fully expresses what other language could but imperfectly define—'Tell me, O thou whom my soul loveth, where thou feedest, where thou makest, thy flock to rest at noon.'

"Believe me, my friends, there is no love to Christ where the heart is left so cold and dead to heavenly things, that the sentiment of the text cannot be awakened into life, and activity, and warmth. The heart may be satisfied of its deficiency, which has never felt, 'Tell me, O thou whom my soul loveth, where thou feedest, where thou makest thy flock to rest at noon?'"

Under the second division, he proceeds:—

"The individual who can say to the Lord Jesus, 'O thou whom my soul loveth,' is not only desirous to be as it were continually in his presence, but is also conscious of his own insufficiency, and trusts himself entirely to the Lord, his Shepherd, for strength and support. He is aware that he is safe so long as the Lord is his defence; but feels and knows, both the danger and the wretchedness of getting beyond the bounds marked out as the enclosure of safety. 'Why should I be as one that turneth aside by the flocks of thy companions!' The soul which truly loves the Lord Jesus, has an habitual fear of being drawn away from his service, by the numerous temptations which every where lie in his way. This fear is the parent of humility, and humility leads on the way to trust reposed on the mercy and the grace of God. The predominant feeling of the heart, thus alive to a sense of danger, will be, O thou good Shepherd, under thy protection and guidance, I know I am safe; in-

struct me in the way of my duty and keep me in it—why should I be as one that would wander from thy fold? Here is the foundation of my future enjoyment,—keep me from wandering away with those flocks which have some other master; danger is in their path; destruction awaits them; with Thee alone, is the path of life; lead me by thy right hand, uphold me by thy love."

Under the third head are these valuable observations and admonitions:—

"1. Try no new expedients—

"There is but one way of salvation. It is through the atonement of our Lord Jesus Christ, and through faith in his name. 'Go thy way forth by the footsteps of the flock.' This is the way which has been trodden by saints from the time of righteous Abel to the present. For those upon whom the splendour of the gospel did not shine, nevertheless, walked in the twilight of the gospel's morning. 'These all died in faith,' says the apostle. The way in which the holy men of old—the Prophets, the Apostles and primitive Christians went,—as well as those who since them have loved the Lord, is one and the same. Trial, self-denial and affliction are in the way. No expedient which proposes easier conditions can be a safe one. 'Whoever will come after me, must take up his cross and follow me'—as a sinner—lost by nature; and if saved, saved only by the unmerited grace of God, through the atonement of Christ and the sanctification of the Spirit. Here alone, can you rest under the shadow of the Shepherd's tent.

"The grand object of a Christian, is the salvation of his soul. To attain this object, there is a path pointed out, and that path is to be constantly pursued. When we lose sight of it, we are in danger; when we turn aside by the flocks of others, we are completely out of the way of safety.

"It is the besetting sin of professing Christians, to linger by the way, and turn aside, when they should rather 'press towards the mark.' It is particularly the sin of many, to turn aside from the footsteps of the flock to run after the vain and idle amusements of the world. Whatever may be said of these things as it regards those who make no profession of religion at all, (for indulgence in these things, makes but another link in the chain of their most lamentable deficiencies,) I dare not to dissemble my entire conviction of their evil, as it regards professing Christians. Neither will I dissemble my sorrow, that there should be a professing Christian within the sphere of my influence, in whose mind even the possibility of their innocence should enter. What constitutes the difference between those who profess to be the followers of the Lord, and those who do not? Is there no difference between them? Yes, there is, or, rather I should say, there ought to be, a difference as clear, and distinct, as the day is from night. That difference consists in the ardour of the love which burns in their bosoms towards Him who is the author, and finisher of our salvation; and the ardour of that love is only to be measured by the devotedness of our lives to his service. Love to the Saviour, and love to the amusements of the world, are things opposite and contradictory. Love for one's own soul, and love for those things with which the best interests of the soul are at war, are things in their own nature, opposite and contradictory. True religion, and the world, are as completely at variance as can possibly be imagined.—Our Saviour has not only established this truth, but absolutely laid down the impossibility of a neutral state for the soul.—'Ye cannot serve God and Mammon'—'He that is not with me, is against me.'

"I speak it in the fear of God. No professing Christian has any doubts on the subject if he has in his heart, any ardent love for the Lord Jesus. Where the love of Christ

dwells in the heart, the empire of these follies is overthrown altogether. The truth can be most firmly established by the experience of those who have felt and known, that the Lord has been gracious to them; that the soul which loves the Lord is supremely desirous of being fixed entirely upon him, wishes always to be with him, and loves the way he has pointed out.

"Why, my friends, should any of you forsake his guiding, and turn aside to the flocks of others? If I may be allowed the expression, O what sorrow, professing Christians, fills the bosom of your Saviour, when he feels in his infinite compassion, Is my service then so unpleasant—has it so few delights—has my pastoral care so few attractions—has being in my flock so few pleasures, that those who profess to follow me, turn aside to mingle in the vanities in which they are engaged who are not of my fold? Why do they forsake the footsteps of the flocks? Why do they flee from the shadow of the Shepherd's tent, and turn them to those empty pleasures which are calculated to quench every spark of devotion; while I, who have died to save them, and would lead them to green pastures, and beside the waters of comfort, am forgotten and forsaken?

"Dedicate, I pray you, your best powers to God. Love Christ as your 'all.' Vast is the happiness, even here below, of being found by the footsteps of the flock;—unspeakable the gratification of knowing that we are pardoned, and that we have an interest in the blood of Jesus—that He, the good Shepherd, watches over us for good—that the shelter of his tent is security and peace.

"Who will seek with us the footsteps of the flock? Who will go with us to the sheltering tent? Shall our number be small? Well, well! 'Fear not, little flock, for it is your Father's good pleasure to give you the kingdom.'

"The day will come, for the promise of God is engaged in the furtherance of the work, when true evangelical

religion shall have its sway; shall run and be glorified. Then the name of the Lord Jesus Christ will be loved, and Christians, feeling the full force of their obligations, let their light so shine before men, that others, seeing their devotedness to the cause of their Redeemer and Saviour, shall glorify our Father who is in heaven. Happy will be the day, when Jesus Christ shall reign in our hearts, supremely;—King of kings, and Lord of lords. More glorious the period, when, after the tremendous process of the day of judgment, those, and those only, who have loved him, shall go to Sion with songs and everlasting joy upon their heads, and be engaged in praises, and filled with joys as extatic as they are endless."

It is delightful and cheering, to see in these extracts, how "the true light" was shining in his heart, "to give him the knowledge of the glory of God in the face of Jesus Christ." He who had "begun a good work in him, was carrying it on unto the day of the Lord Jesus," and was rapidly preparing him now, for great usefulness on earth, and for glory in heaven.

In the autumn of 1819, shortly after the interesting circumstances described in one of the preceding letters, he was himself visited with violent disease. From this he recovered in a few weeks; but it sufficiently proved the unfavourable influence of the climate upon his constitution, and laid the foundation with him for much serious suffering. Successive attacks of ague and fever, endured both by himself and his wife, made it more evident, in each succeeding year, that he could not long remain to labour in that portion of country. Through the summer of 1821, he was absent with his family on a visit to their friends in the northern states, in consequence of their ill health. During this summer and autumn, he passed a considerable portion of time with his friends in the city of New-York. There was now again a vacant situa-

tion in Trinity Church, in that city, which was temporarily supplied, to which many of his friends were very desirous be should be called. His preaching excited much attention, and there seemed a strong probability that he would be chosen to occupy this station. He addressed the following note to Bishop Hobart upon the subject, which will itself sufficiently explain the views and motives by which he was induced, again to present to the notice of the Bishop, his wishes in regard to this place. It afforded one instance out of the many in his life, in which God was disappointing all his favoured schemes,—that he might be "shut up" to the entrance upon the field for labour which was provided for him—a field to which his own attention apparently had never been turned, but his importance and usefulness in which is known throughout the Church.

"My Dear Sir,—

"The fear of not being able to see you, before I leave town, induces me to trouble you with a few lines, on the subject which is at present most interesting to myself. I am becoming more and more anxious to obtain the situation which is now open, and that increased anxiety arises particularly from the continued indisposition of my father, who, without being severely ill, is still, in my opinion, wearing fast away; and the unpleasant prospects of future provision for his family, (as he has not even now the strength to pursue his business,) has a very injurious effect upon his health, by pressing heavily upon his spirits. To be with him the rest of his life, and to have it in my power, to remove some part of the weight from his mind, in reference to the future, is a reason which forcibly urges me to ask from you, the exertion of such influence in my favour as you may deem consistent. I would not, my dear Sir, have the boldness to do this, did I not feel the many obligations under which I already lie to your kind consideration.

"I feel a very great repugnance to returning to the south to live, because I am fully persuaded that it is almost signing the death warrant of my wife; for even in case that I could so far divest myself of all selfish consideration, as to be willing to leave her behind, it is a matter in which she would not be agreed.

"The situation alluded to would be particularly pleasant to me on account of my personal regard, and I may say, fondness for the clergyman at present in the parish, and as it regards yourself, having been always accustomed to look up to you, my feelings are much deeper than reverence, and I would trust that there needs no assurance on my part, of the most cheerful and faithful discharge of whatever duties might devolve upon me. I write now because I suppose that there is an impression in my favour which has never before existed, and that if ever there is a chance of my being called it is now, and though the difficulties which exist in a pecuniary point are great, yet surely the good of the Church requires a more permanent arrangement than at present.

"I trust, and indeed, I know you would excuse me when you take into consideration the circumstances under which I write. With an aged father's health and spirits hanging as it were upon the issue—with the danger of making the south a permanent residence for my family, and in the contrast with the prospect of a situation which holds out to all reasonable expectation much comfort and happiness, you can be at no loss to estimate the present situation of my mind and feelings.

"Thus far I may say, that with your advice, which would always be as gratefully received, as it would be kindly offered, and the assistance of that grace which is the promise of the great Head of the Church, I would hope to fill the station at least with respectability.

"I am, Right Rev. and Dear Sir, yours, &c.

"G. T. BEDELL.

"*Saturday, 6th October.*"

After this absence during the warm season, he returned in the autumn to Fayetteville, in a good degree improved in health. He came to the conclusion, however, a conclusion in which all his friends seem to have concurred, that it was quite indispensable for him to remove to a more northern settlement. And in the spring of 1822, the determination for this removal was carried into effect. He had resided in Fayetteville three years and a half, and in that time had witnessed the rising of the Church under his care to eminent prosperity and usefulness. The congregation had greatly increased in number; the number of communicants had become also much enlarged, and many seals had been divinely affixed to his ministry in the conversion of souls to Christ, even among some of the most influential citizens of the place. He had become deeply attached to this flock, and participated most keenly in the sorrow which was felt by them, when the separation appeared inevitable. He had been also, during his residence in Fayetteville, very active and useful in forwarding the general concerns of the Church. He had made very large collections for the General Theological Seminary then in New-Haven, and had been a very efficient agent for the Domestic and Foreign Missionary Society. And in both these institutions, he continued always to feel a deep interest. His reputation and influence were not confined to his own flock, but were so established and extended throughout the diocese of North Carolina, that a committee of gentlemen waited upon him with the request that he would remain among them, and accept the office of their Bishop. His own feeble health, however, absolutely required the projected departure, and he felt entirely inadequate to remain, even in reference to such an opening for usefulness. He left the Church of which he had been the pastor, in a most flourishing condition, and the whole community united in their tribute of respect and affection for his character and ministry. A member of the Society of Friends, has

stated, that in passing through Fayetteville shortly after his removal, he could meet with none, even in the business for which he was there, without hearing expressions of commendation upon his character, and of deep regret for the loss which they had sustained. This people never ceased to cherish for him the warmest affection. While he lived, he maintained with them a constant reciprocation of expressions and acts of friendship; and after his death, they transmitted to his widow, through the following letter of their Rector, resolutions most affectionately expressive of their recollections of him, and their gratitude for his services.

"FAYETTEVILLE, Sept. 18, 1834.

"My Esteemed Friend, Mrs. Bedell,—

"Other considerations than a mere compliance with the request embodied in the above resolution of my vestry, powerfully incline me to send you a letter of condolence upon the recent afflictive dispensation which has lacerated your breast.

"You were all once resident within this parish. *Here* the labours of our departed friend were put forth. *Here* are living seals to his ministry. *Here* you are all held in sweet remembrance. Where is the breast among us that does not deeply sympathize in your severe bereavement? Still, my dear madam, under our affliction, let us not be unmindful of the truth, that He who made the sun, 'made the stars also,' and that a host of these diminutive lights combine to soften and enlighten the gloom which they cannot dispel. And O, how many considerations, furnished by inspiration, combine to alleviate, at least, the affliction which it is the will of God you should endure. Consider the world from which our friend has departed; an 'evil world,' labouring under the curse of its Maker. Consider the 'corruptible body' from which our friend is delivered; a body 'sown in weakness.'

Consider the conflict which has ceased for ever, his conflict 'with principalities and powers.' Consider, moreover, my dear madam, the maturity of our lamented friend, for the enjoyment of that 'crown of righteousness which the Lord, the righteous judge, shall give him at that day.' Consider his deep and unwearied devotion to the cause of the Redeemer 'who loved him and gave himself for him;' his noble testimony to the power and sufficiency of Christ for life and salvation. Truly, 'He who 'made the stars also,' hath not less originated in his blessed word, innumerable considerations to cheer and to sustain your mind under the gloom of its bereavement. If from considerations of comfort in relation to the deceased, we turn to survey the cluster which hangs over his offspring, we shall be no less cheered with the promises which illume the sacred word. When has the seed of the righteous been forsaken? When has not the Father of spirits more than filled the chasm which his providence had created? What, though periods of seeming indifference, long and dreary, have intervened, the Father in heaven has never failed to vindicate his truth. A redeeming spirit has gone forth. Its energies have arrested the seed of the righteous; they have repented under its influence, believed the gospel, and will doubtless vindicate the faithfulness of Him who hath promised to the fatherless his own divine guidance and affection. Nor to your own mind, my dear madam, will there be wanting many endearing considerations to enliven the gloom which cannot be dispelled. In relation to yourself, you will doubtless see, in this afflictive stroke, but a more infallible mark of divine love. Dry is the rod, indeed, but we know, that in the sanctuary it can be made to bud and blossom and bring forth fruit, no less conducive to your own spiritual welfare, than to the glory of Him who is the 'husband of the widow,' her defender, her present peace and never-ending reward. With the kindest regard to yourself, to Miss T———, and to

the children, allow me the place in your remembrance, of a friend and brother in Christ.

"JARVIS B. BUXTON."

When Mr. Bedell had determined that it was his duty to remove from North Carolina, the city of New-York again presented the chief attraction to his mind. There, were all the associations of his youth, and chiefly there, the various ties which united him to others in life. His aged father, disqualified by his infirmities, for contributing any thing to his own support, and his sisters, whose affection for him had ever been requited with the most assiduous attention, were still very anxious for his residence amongst them; and much of the comfort of the whole family seemed dependent upon his ability to gratify this wish. To this point his plans were at this time again directed. These beloved relatives were necessarily looking to him for their pecuniary support, and through the whole of his remaining life, their wants were never disappointed. In this great duty his heart was much engaged. When, amidst his own infirmities, he sometimes expended larger sums than usual, on means calculated to benefit his own health, he would say, "Life has few charms for me, oppressed with the weight of this languid body; but upon the continuance of my life, how much the comfort of others depends; six of my dearest earthly objects the Lord has seen fit to cast entirely on my feeble efforts for support." He cheerfully sustained this burden, and out of the income which he received as a minister of Christ, beside the whole expense of the annual support of his father and sisters, he secured a life annuity for his father, in the event of his surviving himself. Such proofs of filial gratitude and love are too exemplary and valuable to pass unnoticed. How truly did they exhibit that spirit which the Lord conferred upon him in an eminent degree, "seeking not his own things, but the things which are Jesus Christ's!"

When he determined upon making this removal in the spring of 1822, he had no particular opening before him. His own feelings, as has been seen, all appeared to centre in New-York. But there seemed no prospect of any settlement for him there. Some friends in New-England, where he had exercised an agency for the Domestic and Foreign Missionary Society, had expressed the desire, that he would make a visit to that section of the country, with the hope that there might be found room there, for the exercise of a ministry which had now become so well known, and so highly esteemed. He intended accordingly, to go in that direction for a short time, until he should see where his duties were to be finally discharged. He mentions this in a letter to Bishop Hobart, of March 10, 1822, the object of which was to give an account of his agency for the General Theological Seminary.

"I shall pass through New-York, in a journey eastward, about the time of your Convention. My circumstances will not allow me to be destitute of a situation, and my wife's health demands that I should forsake this southern country. Whither I shall bend my steps, I know not. I am persuaded that it will not become me, to make any further efforts in reference to Trinity. Should I fail in all attempts at a favourable settlement in the northern states, I must return in the winter, to the south, where I can find sufficient employment. This, however, will be but a last resort, as a southern settlement is neither congenial to my health nor my feelings. I leave here on the 12th of April, to attend the Convention in Raleigh, and then proceed immediately to place my family at Hudson, and go from thence into Massachusetts.

"With every sentiment of respect,

"I remain, your servant,

"G. T. BEDELL."

But though his own plans were so unsettled, the plan of God in regard to him was fixed. He was ignorant to what point he should finally direct his steps. But God prepared a residence for him, in which he should receive all the comforts which could attend his ministry in life; and a place of labour, in which his talents, and knowledge, and piety, should be brought into thorough and adequate exercise, as an instrument of important and everlasting good to others. While he was making arrangements for his removal from Fayetteville, he received a letter from the Rev. Benjamin Allen, of Philadelphia, urging him to pay a visit to that city, on his way to New-York. There was a vacancy in the United Churches in that city, for which Mr. Allen was very desirous he should be heard as a candidate. This vacancy, however, being filled before the departure of Mr. Bedell from Fayetteville, his attention was called by the same reverend brother to a plan for collecting a new congregation in the same city. In reply to this letter, Mr. Bedell thus wrote to Mr. Allen:—

"FAYETTEVILLE, March 26th, 1822.

"Rev. and Dear Brother,—

"I received yours this morning, mentioning the appointment of Mr. D. The mere assistantship to the Bishop, is not a situation which I should have particularly desired. I should, however, have been pleased with a residence in Philadelphia.

"You speak of an effort to build one or two new churches. I would suppose there might be room for them in Philadelphia, but as to their ever being built, that is quite another matter. Episcopalians generally have the reproach of being backward, and they have not the zeal and activity of other denominations, who seize on every opportunity. I hope it will not always be so. It is my intention, God willing, to be in

Philadelphia on the first or second Sunday in May, and as I probably shall not find a situation altogether agreeable to my feelings immediately, I should be willing, after I have placed my family at Hudson, to return and spend a few weeks with you, for the sole purpose of giving what portion of leisure I may be master of, to the furtherance of any views in Philadelphia, which the friends of the Church may deem important. And whether it should ultimately be of any benefit to myself or not, it would gratify me to assist, by any means in my power, in the establishment of a new church. I would be willing to go so far as to promise, that unless I should be engaged, and receive a call elsewhere, I would render such occasional assistance through the summer, as might tend, through the blessing of God, to the general good. Write to me, and let me know more distinctly what the views of the people are, in reference to any new establishment.

"Your affectionate Friend and Brother,

"G. T. BEDELL."

After Mr. Bedell had left Fayetteville, he again addressed the same friend from Richmond, Virginia:—

"RICHMOND, April 29th, 1822.

"Rev. and Dear Brother,—

"I am now, according to my uncle's request, supplying his pulpit, during his Episcopal tour in North Carolina, but shall leave here, God willing, on Wednesday, the 8th of May, and if prospered in our journey, shall be with you on Saturday the 11th. I shall make every possible effort to accomplish this object. Your kind invitation to take up our abode with you during our short stay, will be gratefully accepted, provided it will not put you to inconvenience, as you must recollect my family is considerable. I charge you to be candid and tell me, if we are likely to expose you to any

inconvenience. We shall stay in Philadelphia, if advisable, eight or nine days. I shall then place my family in Hudson, and return to Philadelphia, or not, as may be the subject of future conversation.

"Your Friend and Brother,

"G. T. BEDELL."

CHAPTER IV.

ARRIVAL IN PHILADELPHIA—EFFORTS OF REV. B. ALLEN—INTIMACY BETWEEN THEM—DEATH OF MR. A.—MR. BEDELL'S FUNERAL SERMON—ANNIVERSARY SERMON—EARLY EFFORTS IN PHILADELPHIA—SUCCESS OF HIS MINISTRY—OPENING OF ST. ANDREW'S CHURCH.

In the early part of May, 1822, Mr. Bedell arrived with his family in the city of Philadelphia. Here he found a welcome reception at the house of his friend, Mr. Allen. The plan which Mr. A. had suggested, of forming a new congregation in this city, had originated with himself, and had thus far been suggested to very few beside. This devoted servant of the Lord had been but about six months settled in Philadelphia, where he was now fixed as the Rector of St. Paul's Church. But his heart longed for the spiritual increase and strengthening of the Church of God. And though himself comparatively a stranger, and hardly having had time, for any other man than one so active and diligent, to become acquainted with his own duties and charge, he planned the noble enterprise, in which he desired Mr. Bedell now to engage. The Rev. Thomas G. Allen, his brother, gives the following account of his connexion with the commencement of this important undertaking:—

"After Mr. Bedell had preached, my brother suggested to some of his friends, the importance of retaining him in

the city, and the necessity of immediate arrangements being made for that purpose. The suggestion was received by them with astonishment, and it was considered as next to impossible for any thing effectually to be done. My brother, in a very prompt and decided manner, answered, *It can be done, it must be done, a meeting must be called.* He induced a few to assemble together, to talk over the matter. Appearances, however, were unfavourable; all hearts were discouraged, except my brother's: even Mr. Bedell was unwilling to pursue the object further, and anxious to proceed on to the North. But my brother constrained him to remain.

"Finally, on Wednesday evening, May 15th, only four days after Mr. B.'s arrival, and at the close of the Wednesday evening lecture, when Mr. Bedell had preached in St. Paul's Church, my brother assembled a few of his friends in the small room under the pulpit, and induced them to view the subject in all its bearings, and at once to draw up and sign a call to Mr. Bedell for one year, obligating themselves to pay him twelve hundred dollars; though at the time, they really knew not where it was to be obtained; but persuaded that the cause was the Lord's. Mr. Bedell accepted this call.

"Shortly after this decisive movement, another meeting was called, when sixteen individuals obligated themselves, each to raise five hundred dollars towards the erection of a new church. One of the gentlemen who was enlisted in the above engagement informed me, that when my brother called upon him, and urged him to make himself responsible for five hundred dollars, his situation was such, that he positively refused. The subject was so pressed upon him, however, and my brother promising to see that he was not injured, making, in fact, himself responsible for the amount, the gentleman finally consented.

"Another circumstance in connexion with this astonishing movement was, that among the conspicuous individuals

in this scene, there were but two men of capital. But this was indeed the Lord's work, and he was carrying it on by his own means.

"My brother was thus made the instrument, against a strong current of opposition and conflicting interests, of urging on this work step by step, until he saw the house of God rising to its completion.

"In this whole work, the pure disinterestedness of my brother's soul was ever prominent. Some of the ardent friends of St. Paul's Church, not taking with him that enlarged view of the subject, were induced to remonstrate with him. They observed, why Mr. Allen, you do not consider what you are doing! If this work goes on, you will injure yourself, and St. Paul's Church will go down! My brother answered, '*I am persuaded that there is a work for Mr. Bedell to do here, and if my Redeemer's Kingdom is advanced, what matter how soon I fall?*'—Yea, the love of Christ constrained him, and he cheerfully gave up his bosom friends to the work. May the Lord be praised for influencing the hearts of men to engage in this, *his own good work;* for this Church, St. Andrew's, is now one of the most prominent in Philadelphia, for the number and respectability of its worshippers; the number and spirituality of its communicants; the number and prosperity of its Sunday schools, and the amount of its contributions to benevolent objects."

After having received and accepted this unexpected call, Mr. Bedell went with his family to New-York and Hudson, according to his previous design. Here his family remained until the autumn. The scene which had now opened before him for his ministry, was entirely new. Though it had many circumstances of attraction, it required him also to encounter many difficulties in entering upon its duties. All the plans which he had hitherto cherished, were now turned aside. His aged father felt a deep sorrow in the disappoint-

ment to the hopes which he had again formed, of having his only son settled with himself. Mr. Bedell refers to this in the following letter to Mr. Allen, written just after he had left Philadelphia:—

"New-York, May 27th, 1822.

"My Dear Brother,—

"After a very pleasant journey, we reached here on Saturday by 10 o'clock; and we had a very disageeable scene to pass through, when my father learned that I had determined to go to Philadelphia. At nearly the age of the good old Patriarch, and in a similar state of feeling, he was almost ready to say, 'all these things are against me.' I trust, however, that he will find, as did the Patriarch, that God orders his dispensations for the best.

"The only fear that is entertained on any hand by my friends is, that those engaged may get *lukewarm* and not go on. I do not fear it myself; and, under God, I am perfectly willing, in their good faith, to cast in my lot among them. I would say again, that it is extremely important that no time should be lost in commencing. The Lord be with you. Your friend and brother."

It is delightful to record, that this aged man did find his apprehensions disappointed, and lived for eight years more, to witness the excellence, eminence and prosperity of his son, and to be fed and sustained by him too, as the Patriarch was by his Joseph in Egypt.

Mr. Bedell's intimate connexion with Mr. Allen continued until the death of the latter. During his present absence from Philadelphia, he addressed the two following letters to him, which display his mind and feelings under two most interesting aspects.

NEW-YORK, May 29th.

"Rev. and Dear Brother,—

"I have just received yours, and am glad that all things go on well. I am afraid that there will be a stronger opposition in Philadelphia than we had imagined. I was in company this morning, where I heard that Bishop Hobart had expressed himself in terms of disapprobation of my conduct in Philadelphia, founded on some notice he had received from Bishop White, either by message, or by letter, I could not learn which. It was stated that Bishop White had been entirely neglected on the subject—not consulted at all, and that he felt very much surprised."—"With the respect which I have always had for Bishop White, I should be very sorry that he should be unfavourably impressed towards me, because it is my intention to deserve, and my wish to have, the good feelings of the Bishop and all his clergy.

"I mentioned to Bishop White, that not having received my letters dimissory, I did not feel justified in saying any thing to him; and it was my intention, as soon as I should receive my letters, to give them to him, and then, (as only then I could,) put myself under his direction. If you could feel justified in speaking to him on this subject, it might be of use, as it is one of my most earnest desires that I should not come to Philadelphia under any disadvantages.

"You are at liberty to make use of my remarks to Bishop White, if you see fit.

"Your affectionate Brother,

"G. T. BEDELL."

HUDSON, June 29th.

"My Dear Brother,—

"I find an advantage in another point of view. While in Philadelphia, my mind was so engrossed by the new Church, that I have reason to fear too much selfishness mingled with my feelings, and that the glory of our blessed Master was

not the feeling so entirely predominant as it ought to have been. I have more time and more disposition for examination, and I trust that my residence here a short time, may be of advantage, not more to body than to spirit. How hard it is to bring self at the foot of the cross. What a contemptible ambition it would be, to be merely desirous to be Rector of a fine Church in Philadelphia. I do feel that I have a much nobler ambition than this, and I desire to be instrumental in bringing some souls to Christ, and I pray against the leaven of pride and selfishness, which are thorns in the sides of, I fear, too many. May God of His grace, make me to feel what a poor vile thing I am, that I may always know my place.

"Your affectionate brother in Christ Jesus,

"G. T. BEDELL."

In his succeeding intercourse with Mr. Allen, there was always the mutual confidence of true affection, and unity of purpose, in the great work in which they were engaged together. Their mutual efforts were remarkably overruled and prospered, for the spreading and exciting the spirit of vital piety in the Episcopal Church, not only in the city of Philadelphia, but even throughout the whole United States. When Mr. Allen was called, in 1829, to the presence of his Lord, Mr. Bedell was requested, by the vestry of St. Paul's Church, to deliver there a sermon appropriate to the afflictive event. From this discourse I shall select a few extracts, as being, from Mr. Allen's connexion with Mr. Bedell's ministry in Philadelphia, interesting in this portion of our present biography.

"I am called before you this morning, my friends, to perform a very melancholy duty; and a duty, from which I would most gladly have shrunk, had I not been convinced, that, under all the circumstances, Providence seemed to point

me out for the performance. The close intimacy and friendship which existed between our deceased brother and myself—more so than between him and any other of his brethren of the clergy, now within reach—this, together with the wishes of his family, early expressed, constitute a call which I feel no liberty to decline. Would to God that I could discharge the duty with an ability more meet for the occasion.

"Our deceased brother was a man whose early years corresponded with the exhortation of the wise man, "Remember thy Creator in the days of thy youth."

"Our brother was early impressed with the importance of eternal things. At the age of thirteen years, he was made experimentally acquainted with the saving truths of religion, and brought, in no inconsiderable degree, to the enjoyment of its comforts. It was his habitual practice to retire for the purpose of reading the Bible, and meditating over its sacred pages, and of pouring out his soul to God in prayer and supplication.

"I cannot forbear to mention, that like the late lamented Legh Richmond, and multitudes of others, who are now numbered with the saints in glory everlasting, our brother traced his serious impressions, under the mighty hand of God, to the prayers and the instruction of a pious mother. Mothers in Israel! what a responsibility rests upon you, that you bring up your children in the nurture and admonition of the Lord. Our deceased brother, and that tender mother who taught him the way of God in truth, are now together in glory.

"Our brother was a man of remarkable disinterestedness. Here, my brethren, as on most of the points which I have, and on which I shall yet touch, I can say, I speak that which I do know, and I testify that which I have seen. I feel not the least hesitation in saying, that I have never yet beheld the individual of more pure and perfect disinterestedness. The question, how will such a thing affect me personally,

never entered into his mind, and never passed his lips. How will it affect the cause of Christ, was his only question; and though he might and did sometimes judge erroneously, his motive was always good. I can prove his disinterestedness by a fact, in which I am personally concerned. He knew that he himself might be called upon to suffer reproach, and even the deprivation of some valuable friends of his own, and of this Church, by encouraging an effort first suggested by himself, for my settlement in this city. But time and again have I heard him declare, that the cause of Christ was his object; that his reproaches and his disquiet were not to be put in competition with this great design. And when he saw the large and flourishing congregation gathered in the Church, whose success he pushed on with such animated zeal and unwearied effort, I never heard from him one word but that of gratulation and thanksgiving. His disinterestedness was a most noble, shining trait in his character, and it will endear his memory to mine, so long as it shall be capable of retention. But this same trait was visible in a thousand instances. His whole life was one continued self-sacrifice for the salvation of souls. And though I stand not here to justify all the measures which he thought right to pursue—it would be false friendship for me to attempt it—yet let this my testimony, stand as long as I have breath to utter it—for real disinterested desire to do good, I know not his equal.

"Our brother was a man of faith and prayer.

"I believe it to be the lot of few, even of the true disciples of the Lord Jesus Christ, to have a more steady and realizing faith in the promises of God. In the darkest seasons of temporal distress; in the most boisterous and perilous periods through which the Church has of late years been compelled to pass; amidst all the evil surmisings, and unkind and ungenerous treatment which our brother has been called upon to endure, an unhesitating trust in the fulfilment of the promises of God never forsook him for a moment. There was no

season so dark, but that his eye, illumed by faith, saw the light which was beyond; and this faith, it sustained him. If you ask how it was that with him this faith was always in such high and lively exercise, it can only be answered by the fact, that he was a man of prayer. His communication with the Father of spirits, through his Son Jesus Christ, were steady: and in every thing by prayer and supplication, his own spiritual need, his temporal exigencies and the welfare of his own Church, and the Church at large, were made known unto God. Prayer, which the poet beautifully calls 'the Christian's vital air,' was that which kept alive in his bosom all the fire of faith, and hope, and love. I can appeal to multitudes in the house of God this morning, who can testify to his fervency in the Church; at the meetings for special supplication; at their firesides, and at the beds of sickness; you know, my friends, that these things are so. God, who seeth in secret, only knows how much, and how often he poured out his soul in ardent supplication that you might be saved. * * * *

"Cherish the memory of your deceased pastor, by the character of the individual whom you shall select as his successor. Understand me, brethren; I speak not in reference to any individual upon earth. It would be the height of indelicacy for me so to do. But I speak of character and qualifications. Choose as his successor one of the same evangelical views and feelings. I do not doubt you on this subject, but I wish to warn you against even the possibility of any other course. The faithful and enlightened followers of the Lord Jesus Christ in this congregation, constitute its moral and also actual power. Among you, let there be no divisions. With worldly-minded men, and on worldly principles, make no compromises. Betray not the cause of Christ on any consideration. Let any circumstances occur —let any pastor be chosen who should not carry on your lectures, and your meetings for prayer, and your

noble Sunday-school operations; your Bible-classes, your methods of parochial visitation; your whole system, hallowed by the labours of our brother and his sainted predecessor, Pilmore, and then on these walls, and on this pulpit, and on this desk, and on this chancel, will be written, '*Ichabod*'—the glory has deparated. For your soul's salvation, and for the children whom this Church is nurturing for eternity, I charge you, before the Lord Jesus Christ, who shall judge the quick and dead at his appearing and his kingdom, let there be no divisions among you. If by the division of those called Christian, advantage should be taken to change the character and circumstances of this Church; to your consciences and to your God, it never, never can be answered. In the present state of affairs, offences probably will come, but wo to that man by whom the offence cometh. Let there be prayer in season and out of season, that God would send you a man after his own heart; one who shall go in and out before you in the fulness of the blessing of the gospel of Christ, and be a faithful shepherd of the sheep, rightly dividing the Word of Truth."

On the succeeding Lord's-day, Mr. Bedell preached the sermon, from which I have given these extracts, in his own Church, (St. Andrew's,) and added to it the following introduction.

"Previous to entering on the more immediate subject of my discourse, I feel it incumbent on me to anticipate an objection which may naturally arise. It may seem strange to some, that I should preach a sermon in commemoration of the Rector of another parish. The answer to this, however, is obvious and satisfactory; for besides the personal intimacy and friendship which existed between the Rev. Mr. Allen and myself, which would alone be a sufficient reason, there are peculiar circumstances connected with this Church, which

renders it an act of justice to his memory. By a series of most marked providential interferences, it was through the instrumentality of Mr. Allen, that my attention was first directed to this city. And when I passed through it, seven years ago, it was his perseverance which induced me to remain even long enough to preach. And when this Church was projected, there are many now here, who are the witnesses of the zeal and labour with which he pursued the object. And he never ceased to exert himself, till he saw the corner-stone laid with solemn religious ceremonies, himself delivering the appropriate address. Under the mighty hand of God, then, I consider this Church as indebted much to his instrumentality, and that, at the very least, it becomes us to pay some public demonstration of respect to his memory. Let this, then, serve as explanatory of the reasons, why I have deemed it expedient and proper to preach before you, as far as the different circumstances in which we are placed will allow, the same discourse which on Sunday last I delivered to his bereaved congregation."

In proceeding to relate the efforts and success of Mr. Bedell in his new sphere of duty, I cannot better pursue the course of history from the commencement of the enterprise in which he was engaged, than in his own language. The following extract is from a sermon preached in St. Andrew's Church, June 1833, ten years after the completion of the edifice and the first collecting of the congregation:—

"After a residence of four years in one of the Carolinas, circumstances, the details of which would be uninteresting, induced me to seek a residence in a climate which I considered more congenial. In the month of May 1822, I reached this city on my way to New-York, and being hospitably entertained in the family of my friend, the late Rev. Benjamin

Allen, I was induced to remain and officiate for him in St. Paul's Church, which I did three times on Sunday.

"On Monday morning, some of the leading members of that Church did me the favour to call, and request that I would delay my journey to New-York for a few days. To this proposition assent was given; and on the Wednesday or Thursday following, the same gentlemen came with the proposition that I would establish my residence in this city for one year, they pledging themselves for my support, and to an effort to erect a Church of which I should be the pastor. This of course, I being entirely disengaged, was considered by me as a decided indication of Providence as to the course of duty, and the offer was accepted. During a few weeks subsequent to this, the Rev. Mr. Allen, with the gentlemen already alluded to, were actively engaged in ascertaining whether it would be practicable to build an additional Church. They had no doubts as to its necessity, and although much reproached and opposed by some who were not capable of taking large views as to the interests of the Redeemer's kingdom, they determined that they would carry on the work. After many meetings, in which the blessing of God was continually sought to aid their counsels and endeavours, it was determined to purchase this lot; and although the funds to which they could confidently look, did not, in the aggregate, amount to $10,000, the work was believed to be agreeable to the will of God, and in faith it was commenced. The great burden of responsibility rested upon two gentlemen, one of whom departed this life before the work was completed, the other lives, and holds at this day one of the only two offices of honour which the Church can give. Delicacy forbids me to say more, yet I cannot leave the subject without this remark, that whatever of public service he may live to render, this house will be the proudest memorial of his public spirit, for it was carried on with the contingency of great personal sacrifice. The same

may be said, though in a subordinate degree, of every individual concerned in this incipient undertaking. But they nobly persevered, and the result of their perseverance I need not at this time consider.

"On the 9th day of September 1822, the corner-stone of this Church was laid by the Rt. Rev. Bishop White, with appropriate religious ceremonies, the Rev. Mr. Allen having, as the earliest friend of the Church, been called upon to pronounce an address upon the occasion. This address, with other documents, was placed in a cavity of the corner-stone, that stone lying under the north-east corner of the Church building, excluding that portion which is called the portico. From the time of the laying of the corner-stone, the work steadily and rapidly progressed, till on Saturday, May 31st 1823, it was ready for consecration. This solemn act, by which this house became for ever set apart and dedicated to the service of the living God, was performed by the Rt. Rev. Bishop White, himself preaching the appropriate sermon."

During the year 1822, in which the Church was in the process of erection, his time was occupied in the collecting of a congregation, and uniting and moulding the energies of those who were to be connected with him in his future efforts. He preached among the different churches through the summer, generally, as we find by his records, as often as three times on each Lord's-day. In all the churches of the city he was welcomed as a preacher; and his services were gladly sought, for occasions when there was a special desire to make an impression upon the mind of the community, or to enlist their interests in any proposed object. Probably no clergyman of any denomination has ever acquired and sustained, in the city of Philadelphia, so large a share of public admiration and acceptance as a preacher, as Mr. Bedell. This was the fact upon his very first removal

to this city. Wherever he was expected to preach, a large crowd was sure to be present, and few, it is believed, went away disappointed.

Some short extracts from his letters to Mrs. B., who was passing the summer in Hudson, will show a partial view of his occupations during this season.

"PHILADELPHIA, June, 1822.

"The people here have kept me busy, for I cannot refuse to preach, though the committee do not wish it. On Sunday last I preached for Mr. Boyd in the morning, and a charity sermon in the African Church in the afternoon, on the subject of a missionary school on the coast of Africa. On Friday night I preached also. To-morrow night I am to preach the anniversary sermon, before the Young Men's Auxiliary Bible Society of this city, in St. James' Church. Very much is expected of me. On Sunday, I am to preach in the morning at Christ Church, in the afternoon at Spring Garden, and at night at St. Paul's. On Monday, God willing, it is my purpose to leave here for Hudson. My plans for the summer will be finished, and I can tell them, when I get to Hudson. The new Church it is said, from the drawings, will be the handsomest in America. The lot is purchased for fifteen thousand dollars, but immediate possession cannot be taken, as there are nine houses to be pulled down. The corner-stone will not be laid for three or four weeks, though the church is to be finished by May." * * * *

"Drank tea at ——, and spent the whole of our time in conversing on religious topics. I find them prodigiously opposed to what they suppose to be Calvinism, yet disposed to believe the truth; and I really become more and more pleased with their dispositions towards seriousness. I see that a vast field is opening before me, and we must pray that the Lord will bless our exertions.

* * * "While at dinner, I was called away to see a young

lady whose mind is suffering exceedingly. Her religious impressions are unusually strong, her views clear and striking, but she is excessively depressed. I was with her about two hours, or rather she was with me, for she called here, and I saw her in the front room. I do not know that I shall be able to see her again, as her mother opposes her in every thing like religion, and she is afraid to have me come to the house. I shall endeavour, however, to see her again, and shall venture to the house, if there is no other opportunity.

* * * * "Went to —— to tea. They are an exceedingly fine family, though, like most others from their quarter, have I fear heretofore paid very little attention to religion. They are now, however, very regular, and I was told by —— that considerable impression had been made on the old lady's mind; that on Sunday she saw her after Church, with tears in her eyes, and she said that I had convinced her she was very wicked. I had much conversation with her on the important topics of religion, and was much pleased.

"You must tell my precious little son, that I have been so much engaged, that I could not write to him, but if he is a good boy, I shall bring him something. I am far from being well. The extreme hot weather and the extra exertion I have been obliged to make, have overcome me a good deal. I do not think that I ever knew my breast in so weak a state. I hope when I see you, for a little rest, as well as the gratification of being with you."

In the autumn of 1822, he commenced a regular service for the benefit of his own congregation. This was held for a time in the Masonic Hall. Subsequently, and through the succeeding winter, the vestry of St. James' Church, with great liberality, granted to him the use of their house of worship on the evenings of the Lord's-day. And when these services were closed, preparatory to his entrance upon the new Church which had been erected, they permitted him

also to take up there a collection for the benefit of his new enterprise.

His preaching during this year was eminently useful. His powers as an orator attracted very general attention, and the directness and freedom with which he preached the great truths of the gospel of Christ, constituting, in a great degree, an advance upon the general style of preaching previously heard, was made, by the Spirit of God, especially effectual in the conversion of souls to God. His reputation, which had spread far and wide in the Church while he was at Fayetteville, prepared the way for great interest in his efforts, and much inquiry for them, when he came to Philadelphia; and few could attend his ministry there and listen to his powerful appeals without impression, while the Spirit of God, without whom all human labour is vain, was pleased to make them "quick and powerful," by other influence than mere human energy to the salvation of many. One striking incident, among others, may be recorded as an evidence of the power which attended his preaching at this time.

On one of the Sunday evenings during the winter in which he was preaching at St. James' Church, a dissipated young man was passing the Church with a number of gay and thoughtless companions, when their attention was arrested by the sound of the preacher's voice. Some of the company exclaimed, "Come, let us go in and hear what this man has to say, that every body is running after." He vociferated in reply, "No, I would not go inside of such a place, if Jesus Christ himself was preaching." On another evening, some weeks after, this young man was again passing the same place, and the former invitation of his thoughtless companions occurred to his mind. Being alone, and with no particular object in view at the time, he resolved to indulge a momentary curiosity, if he could effect it without being observed. On opening the door he was awed by the

solemn silence of the place, though the house was excessively crowded. Every eye was fixed upon the preacher, just rising to commence his discourse. He mingled in the crowd without fear of observation; but his attention was suddenly arrested, and he was riveted to the spot, by the solemn annunciation of the text—"I saw a young man void of understanding." His conscience was smitten at once by the power of truth. The sermon progressed, and he became more and more convinced that he was the "young man void of understanding." A view of his profligate life passed before his eyes, and for the first time he trembled and was humbled under the consciousness of his sin. He heard the sermon through, and was the last person to leave the Church. He gazed with an intense interest on the preacher, until he, with the congregation, had passed out of the Church. He found himself alone in the house before so crowded, and walked slowly out and returned to his home, conscience presenting to his astonished view, the awful picture of ruin in this world, and eternal perdition in the world to come. He had early imbibed the awful principles, and adopted the habits of French infidelity, and he had these, with all their connecting circumstances, to oppose him in the new views which he had been compelled to take of himself. But the Spirit which had aroused him in his folly, led him to a persevering attendance upon the ministry of him who had been the chosen instrument of awakening his mind. His proud heart was made to yield. He cast away his besetting sin, and made his new arrangements for a life of virtue and holiness. He subsequently made a profession of faith in the Lord Jesus Christ, and of personal devotion to his service, and has been made one of the seals of God to the apostleship of this valued minister of Christ.

Another interesting incident, though of a somewhat different character, may be introduced, as occurring in the same year. A lady in South Carolina, who was well ac-

quainted with Mr. Bedell, accidentally mentioned his name in the presence of a respectable Presbyterian clergyman, who, attracted by the name, asked her if she knew him. On her replying in the affirmative, he took her by the hand and said, "I must be better acquainted with you, for I am exceedingly interested in him." She asked the reason of his peculiar interest? He answered, "The last summer I was in Hartford, Connecticut, when he visited that place I attended his preaching on every occasion there, and am indebted to him, under God, for making very lasting impressions on my mind, and altering, in a very important manner, my views of religion. It would be a great gratification to me, and, if I were able, I would willingly undertake the journey to Philadelphia, for the purpose of hearing him preach once more." When this circumstance was related to Mr. Bedell, not long after it had occurred, he remarks in reference to it, in a letter to Mrs. B., "It is exceedingly gratifying to me, and must be so to you, for of all the sources of gratification which a clergyman can have in this present world, that of being useful is the most abundant, and I am hearing every day of persons on whose minds serious impressions have thus been made. Let these remarks, however, be between ourselves, and let God have all the glory, for 'Paul may plant, and Apollos water, but God alone can give the increase.'"

With such evidences of the acceptance and power of God attending his ministry, and with his unusually attractive manner as a public speaker, it is not surprising that much attention should have been awakened by him. By these continued labours he prepared the way for the opening and occupation of his Church in the ensuing spring, and the community around were found to appreciate the worth of his services, and prepared fully to sustain the effort of private enterprise and responsibility, which had proceeded in the erection of the house of God, in which he was to

preach the truth of Christ. On the first Sunday of June 1823, Mr. Bedell preached for the first time in St. Andrew's Church, which had been consecrated to the worship of Almighty God the day previous. A large congregation immediately took possession of the Church, which continued to increase in numbers until the whole house was fully occupied, and many were unable to gain the accommodations in it which they desired. On the day after it was opened for public service, the sale of pews amounted to $33,000, and from that day sales were gradually effected, until the accommodations of the Church were all disposed of. Of this subject it is sufficient to say, that the temporal concerns of this establishment were at once, and have always since been, in the highest degree prosperous.

At this point we enter upon a new and the chief department of the ministry of Mr. Bedell, a portion of it, for which his whole previous ministry seems to have been in a good degree preparatory, and in which his labours were a course of uninterrupted and wonderful success and usefulness. We have traced him now, from his childhood to the twenty-ninth year of his age. We have seen, in what wise, but remarkable methods, God mercifully led him through various difficulties and trials, that he might learn in whom alone, he was to live and conquer; and how gradually but rapidly also, his mind had been opened to embrace the gospel, and his ministry had been directed and enlarged, to be useful to mankind. He had now attained a period in his life, at which his experience had sufficiently matured, and his mind had become adequately improved and furnished, to enter upon the vast sphere of duty which God had provided for him in Philadelphia. Here he was, as he was designed to be, "a burning and a shining light;" "an epistle known and read of all men;" occupying a station in which he must be influential; and exercising an influence throughout the country, which has done more perhaps than that of

any other individual in his time, to promote the revival of evangelical preaching and piety in the Episcopal Church, and to render the Church an object of remark and attraction to other surrounding denominations of Christians. From this time, however, his history and ministry are not so much to be traced by distinct events, as by characteristic principles,—principles which are easily identified, and very strongly marked. His health, which had suffered much in the climate of Carolina, had become considerably improved. He was still, in comparison with others, a feeble and delicate man, and never released from a large amount of bodily suffering. But, for four years succeeding the commencement of his labours in St. Andrew's Church when compared with his succeeding years to the close of his life, he was in moderate health, and able to accomplish a very great extent of pastoral labour and public duty. From his entrance upon his duty as a pastor in this important field of labour to the close of his life, his history is entirely identified with that of his Church. The success with which he laboured in it has been abundantly manifested by the results which have been produced. The eyes of the whole community, not only in the city in which he lived, but in the Episcopal Church throughout the United States, have been turned with deep and inquiring interest upon this instance of successful labours. No Episcopal Church in the United States has exceeded this in spiritual or temporal prosperity, and very few have been able at all to equal it. The influences of the Holy Spirit have been seen to rest abundantly upon it, in the numerous conversions of sinners to God, and in the united and energetic efforts of professing Christians for the promotion of the great objects of Christianity among men. The clergy have looked upon the ministry of Dr. Bedell, as remarkable for its very successful character, and have desired to understand more intimately, the instrumentality which was employed to produce the

important results which have been seen to be attained. One great object of the present memoir is to attempt an adequate exhibition of his system of ministry, in answer to the inquiring spirit with which its course has been observed by those who have witnessed it. This cannot perhaps be better done than by tracing successively his efforts and plans in the various departments of his pastoral duty, through the eleven years in which he was connected with this important Christian enterprise. Such a course will be likely to exhibit his ministry as a whole; and as he could truly say, in reference to his labours as a minister of Christ, "this one thing I do," it will be adapted also to display the history of his own life in the circumstances which distinguished it from this time to its close.

CHAPTER V.

HIS CHARACTER AND POWER AS A PREACHER—SERMON FOR THE GREEKS—INTERESTING INCIDENTS ILLUSTRATING THE EFFECT OF HIS PREACHING—MANNER AS A PREACHER.

In the exhibition which I desire to make, of the character and labours of *Dr. Bedell as a minister of the Church of Christ, it will be undoubtedly proper to present him first, as a preacher. Though he was remarkable in the fulfilment of every duty of the ministry, after his heart had become truly engaged in his great work, as a preacher he was especially distinguished. None could have heard him without remembering and appreciating the peculiar attributes of his oratory, and the distinct and powerful exhibitions which he made of the truth of God. Those who have heard him, will not consider the present account of him in any degree exaggerated.

His method of preaching, had become in a great degree formed and settled, at the time of his removal to Philadelphia; though it improved and advanced in its excellent characteristics, in every subsequent year, as his own experience and knowledge were enlarged. Probably no ambassador for Christ has ever attained a style of preaching better calcu-

* The honorary degree of D. D. was conferred on him by the Trustees of Dickinson College, Carlisle, Pennsylvania, a few years after his removal to Philadelphia.

lated to arrest the attention of an audience, and to guide and inform that attention aright, than was the one which he selected. He habitually dwelt in his sermons, upon those great truths of the gospel which are revealed in the redemption of sinners through the obedience and death of the Lord Jesus Christ, and which were given to make men "wise unto salvation." These truths he exhibited in a singularly clear, intelligible, and faithful manner, as the sermons which have been offered in print to the consideration of the public, will manifest. They were the unceasing source of comfort and strength to his own soul, and he delighted to exhibit them to others in a manner which should make them perfectly plain and intelligible to all. This was the chief peculiarity of his preaching. He ceased not, in the most direct and simple manner, "to teach and to preach Jesus Christ;" the peculiar intelligence of God's redeeming love for sinners; as the appointed instrument in the divine hand of everlasting good to their souls. The necessity and danger of man as a lost being; the wonderful grace and power of "God manifest in the flesh," as the sinner's glorious substitute and Saviour; the glorious work of the Spirit in forming men anew for God; were his theme in public, and from house to house. He was never wearied in the consideration of these truths himself, and he feared not the wearying of others by their repeated declaration. Christ was "all in all" in his addresses to the souls of men. No sermon of his could be heard, without the opportunity to gain from it a plain and distinct delineation of the sinner's wants and the Redeemer's grace; and a knowledge of that blessed path in which the wayfaring man need not err.

Connected with this remarkable directness in the exhibition of the truth, there was in his style of composition, a simplicity which never soared above the understandings of the illiterate or the young, and yet never descended to the least mixture of vulgarism or coarseness. None who heard him

could fail to comprehend him, and yet none who heard were ever able to despise. United with the simplicity of style, there was an equal simplicity of manner, which added yet more to the ease with which he was heard and understood. He was very remarkable for the beauty of his oratory, and has been regarded by those best qualified to judge, as a model of chaste, dignified, and impressive elocution. He was entirely removed from every thing like parade, or noise, or violence in voice or gesticulation. He never preached himself. There was no attempt at effect, save the all-important effect of reaching the conscience and heart of the sinner, and bringing him back in subjection unto God. His open and clear method of illustration and argument, like the glass of the astronomer, was estimated in its value by him, wholly by the distinctness with which it brought "heavenly things" before the vision of man. As others listened to him, they too forgat the preacher; and there seemed to be nothing so arresting and peculiar, as the unaffected simplicity, with which he would tell, over and over again, the story of man's redemption, and urge upon the hearts of his hearers, the acceptance of the mercy which this redemption offered, without any apparent disposition to add attractive ornament to the plain facts of the case. In this attribute of his preaching he excelled all whom I have ever heard beside, and this undoubtedly was the secret of his surprising success. He stood before men as the mere instrument of God, and though possessed of peculiar ability to instruct and amuse upon multiplied topics, he poured out all that he had, and all that he was, before the cross of the Lord Jesus Christ; and was himself concealed, as he desired to be, for the sake of the great truth behind which he stood, for its exhibition to men, and to which alone he wished to attract their minds. He has often remarked, that it was his wish, as far as possible, to present "the whole gospel" in every sermon, that none of his hearers should have the plea of ignorance, though they

should never have an opportunity to hear again. In the fulfilment of this desire he succeeded to a singular extent.

There was, in his manner of preaching, indisputable evidence of that unfeigned love for the souls of his hearers, with which he was constrained. He was often earnest, and solemn, and commanding in his manner and expression, to a degree which made his hearers tremble while they listened. A breathless silence reigned throughout the crowded audience which he generally addressed. But there was never the remotest aspect of harshness, either in his language or his utterance. He boldly declared the sinner's dangers; he laid open before him the full wages of his transgression. He warned him with the utmost earnestness, to "flee from the wrath to come." But he did it all in that kind and tender manner which manifested indubitable sympathy in the sorrows which he described, and a "heart's desire and prayer to God" that his hearers might be saved. His general choice of subjects gave full utterance to the kindness and anxiety of his own heart. As a man who was "touched with a feeling of infirmities," he presented constantly to men, the precious invitations and encouragements of the gospel, "beseeching them to be reconciled to God." The language of denunciation was not familiar to him; but the language of affectionate and earnest expostulation was his chosen instrument, and made, by the divine blessing, to a remarkable degree, successful in accomplishing his great work.

He had great facility in employing all the varied acquirements of his mind, for the illustration of the great truths which he wished to impress upon the minds of his hearers. His desire to make himself perfectly intelligible to all, sometimes gave to his discourses, in the view of some of his hearers, the appearance of being too superficial. He was perfectly aware of the possibility of this imputation, but still adhered to his chosen, simple method of exhibiting the truth. He would devote himself sometimes through a whole sermon, to a sin-

gle leading thought, the remembrance and understanding of which he deemed important, and hold it up to view in a succession of varying aspects; and throw upon it, successive light and shade, until he had accomplished his end of fastening it upon the recollection of those whom he addressed. When he had thus selected a single spot of ground for his cultivation, he would roam in fields, unthought of, perhaps unknown by his hearers, to gather from these multiplied sources, their various ornaments to enrich and beautify his chosen plat. Every branch of experimental science, and every portion of the history of man, lent its aid in turn, to illustrate the sacred subjects which he displayed. It was often surprising how appropriate, facts familiar to the minds of many of his hearers, and even the most apparently trifling occurrences of the passing day, became in his hands, for the exemplification of the truths to which he brought them. An instance illustrating this remark, may be gained from two most impressive and useful sermons which he delivered from the text, "he is despised and rejected of men," at the time that West's celebrated painting of "Christ Rejected," was exhibited in the city of Philadelphia. Multitudes had flocked to see this work of art, and in the midst of the popularity of the exhibition, he threw all the illustrations which it presented, into these sermons, and made, as he wished, by it, a deep impression upon the minds of his hearers. This power rendered him always interesting as a public speaker, and never failed to engage and gratify the attention of those who heard him. Persons entirely unconcerned about religious truth, would be arrested by his style of address; and while his words appeared to them in this beauty of exhibition, "like apples of gold in a net-work of silver," they were often found to be also, "words fitly spoken," "spoken in season," in the power with which they were brought upon their hearts. This characteristic of his preaching has engaged the attention of multitudes, with unceasing delight. The

fruits of a mind enriched with the knowledge of the past and the present, adorned by a contemplation of the beauties of nature, and strengthened by the researches of science, were thus brought together, consecrated to God, sanctified by grace, and poured out before the feet of the crucified Jesus, and all made to do their part in proclaiming his truth to men; as the daughters of Israel presented their ornaments of gold, their garments of beauty, and the products of their skill and taste in needlework, to furnish and adorn the tabernacle of the Lord of Hosts.

In this uncommon skill in the power of illustration, he was able to make his preaching intelligible and attractive, even to the youngest of his auditors. The restlessness of childhood was stilled before him, and little children were often among his most admiring and improving hearers. Some instances may be related which remarkably illustrate this fact. A little boy of eight years old, who accompanied a relative to St. Andrew's Church, remarked to her on his return, "this is the first sermon that I ever understood. I never did love to go to Church, but I think I should love to go *there*, and perhaps I might grow as good as my mother wants me to be." Another little boy of twelve years old, belonging to St. Andrew's Church, who was confined to a bed of sickness when the death of his pastor was made known to him, said in reply to that intelligence, "O, mother, now dear Dr. Bedell will receive that bright crown of righteousness he used to tell us about. Do you not remember, a great while ago, when he said, henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day?" At a subsequent time, this little boy said to a friend of another denomination, who was sitting by him, "You never heard Dr. Bedell: O, I wish you had, you could never forget it; he was so solemn and so sweet when he told us about heaven; he has gone there now himself." These incidents are simply designed to

show how much those minds which are generally most heedless and ungoverned, could be interested by his style of address.

The popularity of his preaching was undoubted and extensive. Wherever he went, he was sought for and welcomed. His services were always desired in behalf of public objects, in connexion with which, others wished to produce a strong impression upon the minds of the community. There were so many instances of this in his ministry, that it appears difficult to select an illustration for my purpose. The following correspondence, however, will show how highly his talents and popularity, in the light in which we are contemplating them, were estimated by some of the most respectable gentlemen in the community, who were in no way personally connected with himself. The letters will themselves explain the occasion.

"PHILADELPHIA, Jan. 5, 1827.

Reverend Sir,—

"It is by the direction of the General Committee appointed by our fellow citizens, to take measures for affording some prompt aid to the Greeks, and in their behalf, we have the pleasure to address this note to you.

"The cause which this oppressed and suffering people have so long prosecuted with unequalled constancy and heroism—is it not the cause of *Christianity* not less than liberty?

"Small aggressions—involving essential principles of interest or honour—often provoke nations to resort to the extreme measure of redress. Assistance may be yielded to those who suffer by fire or deluge, by famine or pestilence—unless to these be *superadded*, more insupportable than all—the tyranny of the oppressor; but then, though he be the Turk, and *Christians* be the oppressed—*efficient* will not, and charitable aid in any shape or of any kind, cannot be granted by the government of a Christian people, lest it may

give occasion of umbrage, and endanger one branch of our commercial pursuits!

"We leave these matters, however, to the decision of those to whom it rightfully belongs, not without our own hopes and prepossessions.

"But to give food and raiment to the hungry and the naked, to the aged, the women and the children, *this* is a privilege, in which, as *individuals*, we may surely be permitted to indulge, without violating social duty, or international law, and without offending in any way, against religion or morality.

"It is with this view that our fellow citizens have consulted, and the Committee are, consequently, taking their measures, and it is hoped that by the opening of the navigation of the Delaware, charity will have placed at their disposal the means of despatching at least *one ship* with a suitable cargo for the Mediterranean.

"Having made this explanation of our purpose, in which we cannot but believe we have your heartfelt concurrence, we beg you to inform us whether it will be consistent with your personal convenience, and your many pastoral cares, to afford your *co-operation*, by pronouncing a discourse in one of our houses of public worship, with a view to a pecuniary collection?

"Should you, after consideration, return us a favourable answer, we will have the pleasure of concerting with you the preparatory arrangements.

"We are, very respectfully,

"Your most obedient Servants,

WM. MEREDITH,
N. CHAPMAN,
PAUL BECK, Jr. } Committee.

"To the Rev. G. T. Bedell."

"MONDAY MORNING, Jan. 8.

"Gentlemen,—

"In consequence of engagements which kept me from receiving your note until the afternoon of Saturday, I have not been able to return you an answer till the present moment. There are few subjects in which my sympathies are so deeply engaged, as in the present unhappy condition of the poor and persecuted Greeks; and it affords me a high gratification to understand, that our fellow citizens are making a strenuous effort to minister to their present most touching necessities. I am not much versed in matters of national policy, but I may be permitted to regret, that as a nation, we cannot give to this oppressed people, struggling for freedom, such assistance as would, under Providence, cause their emancipation from a servitude, not only abject and degrading, but whose mildness is ferocity, and whose mercy is indescribable cruelty.

"I agree with you, that to give food and raiment to the hungry and the naked—to the aged—the women and children, is a privilege in which, as individuals, we may surely be permitted to indulge, without violating social duty, or international law—*or without offending in any way, against religion or morality;* and in this, your benevolent object, I wish you success even beyond your most sanguine expectations.

"In reply to your question, whether it will be consistent with my personal convenience and pastoral duties, to co-operate with you, by pronouncing a discourse in one of the houses of public worship, with a view to a pecuniary collection, I have to reply, that in a concern like *this*, my *personal* convenience does not enter into the consideration; and I know of no interference with my pastoral duties. If it shall continue your purpose to pursue this plan, I will afford you what poor assistance I may be able; and shall hold myself in

readiness to deliver a discourse at any such time as you may see fit to appoint.

"With the most sincere desire that you may fully succeed in your benevolent design,

"I remain, Gentlemen,

"Your obedient Servant,

"G. T. BEDELL.

WM. MEREDITH,
N. CHAPMAN,
PAUL BECK, JR. } Committee."

"FEBRUARY 27, 1827.

"At a special meeting of the Committee for the relief of the Greeks, it was unanimously ordered, That the grateful acknowledgments of this Committee, for the able and truly eloquent appeal in behalf of our Greek brethren, pronounced at St. Paul's Church, on Monday evening last, by the Rev. Gregory T. Bedell, be entered on their minutes.

"And it was in like manner resolved, That Matthew Carey, Wm. Meredith, and Turner Camac, Esq's., be a committee to request of that reverend gentleman a copy of his discourse, and to take immediate order for its being printed and distributed.

"And that the same committee wait upon Mr. Bedell with a copy of the minute of these proceedings.

"Signed, by order,

"MATTHEW CAREY, Chairman.

"Attest,

"JAMES N. BARKER, Secretary."

"*To the Committee for the relief of the Greeks.*

"Gentlemen,—

"If the discourse which was preached at your solicitation, and of which you have taken such favourable notice, can in

the least be made useful in advancing the interests of the unhappy people, "our brethren," for whom your sympathies have been so nobly excited, and your exertions so vigorously and perseveringly made—it is yours, to do with as you please. With it you have my best wishes and prayers for the success of the cause itself.

"I remain, Gentlemen, yours, &c.

"G. T. BEDELL.

"MARCH 1st, 1827."

The sermon here referred to, was delivered in one of the largest churches in the city of Philadelphia. The house and yard, and even the street around, were intensely crowded. Yet the speaker's voice was heard over the whole with surprising distinctness. But it was an effort which cost him much. His health was materially injured by the exertion which he made on this occasion. Some extracts which I make from the conclusion of this very popular sermon, will not be unacceptable to the reader.

"I have now, my friends, placed before you, the principal relations by which the Greeks are united to us, as our brethren; and I have sought to show you the duty which rises out of such relationship. It is gratifying to remark, that in plans of beneficence like this, there is a promptitude in the people of our country, which is truly national. Let but the tale of any great public calamity reach our ears, and our people are instantly on the alert, to mitigate the evil. In reference to the subject especially before us, a generous movement of compassion seems to have pervaded the land; and one feeling of the necessity of some active exertion to meet the urgency of the case, appears to animate almost every bosom. I need not seek to stimulate your efforts by pointing you to what has elsewhere been accomplished; and I would that the rivalry, which exists between yours and a

sister city, were always in so good a cause. But what others have done, is a matter of small moment to us; our obligations are not to be graduated, nor our sensibility measured by efforts elsewhere made. The plain path of duty, which is before us, and the urgent claims of our perishing brethren, are sufficient to stimulate us to the most intense exertion. As to a people then, whose sympathies have already been awakened into effort, I might safely leave the cause to plead in its own resistless language; for there is no eloquence equal to the eloquence of the fact, that these poor victims of Turkish oppression, who now lift the supplicating voice to you, are your brethren. Yes, they are dear to you, on the score of the common relationship of man to man; still more dear, because the very height of their earthly ambition is, from the deepest debasement of slavery, to attain a liberty, which renders our country, the oasis of the world. They are still more dear, because, though it is under the darkness of superstition, they profess the same religion on which our fondest, brightest hopes are built. As men, in whose bosoms the common feelings of humanity are not yet blunted, I ask you for a liberal benefaction. As Americans, who would desire that the genial influence of liberty should be felt by others as well as by yourselves, I call you to a patriotic effort. As inhabitants of a city, whose name is synonymous with kindliness and charity, I ask you not to disappoint the high-wrought expectations of the country. But, when I come to you, and make the appeal of the suffering Greeks, because you are a people, called by the name of Christians, I feel as if I had a demand upon you for a peculiar sympathy; and I come to you with this cause, in the name of Him whose command is the real Christian's law. Is it a small thing, that a people blessed as you are should see their brethren perishing by famine? Let me tell you that the Greeks are a spectacle to the world, of a daily martyrdom for the faith of Christianity. It is their profession of the religion of the

Cross, which, from the fall of Constantinople, four hundred years ago, to the present hour, has armed against them the wildest fanaticism, and the fiercest vengeance of the Turk. Let them renounce the religion for which they have poured out so much blood, and wept so many tears; let them but bow the knee in the name of Mecca's prophet, and the deed of apostacy would change every foe into a friend. Living, as you do, in the full enjoyment of religious liberty, you cannot estimate the magnitude of the trial which they are compelled to endure; and your conceptions cannot reach the sublimity of the sacrifices they are daily making. Oh, if there are any in this assembly, whose hearts are warmed by the love of Christ, can you withstand the appeal of the martyr, as his imploring eyes are cast upon the naked and the famishing? If there is one pang, which rends the bosom of the patriot Greek with unutterable anguish, it is that which arises from the anticipated wretchedness of *their condition*, whom he is compelled to leave behind him to the merciless foe, or the horrible alternative of want. Could he but be assured that the hand of benevolence would discharge the sacred duty of clothing the naked, and feeding the hungry, one portion of bitterness would be abstracted from his overflowing cup. And will ye not do it?

"This evening, brethren, we sit in the house of God; peace and quietness reign in this large and populous city; at our homes, we have left, with the fearless confidence of freedom, (oh! blessed be God, for that precious privilege,) many relations and friends; and our children with none to harm them, are now tasting the balmy delights of nature's sweet restorer. When we return, we shall meet them, as they were left,—in safety! What! have we no gratitude, that God hath cast our lot in a land so secure, so blessed? But, mark the terrific contrast of your suffering brethren. At this very moment! ay, while I am speaking to you this evening, they enjoy not one blessing in common with you, save that,

which not even Turkish oppression can destroy, the privilege of a secret prayer! But, now, while all is quiet here, and all security at home, are there thousands of fathers and brothers in the tented field, ready for the mortal conflict; and they shall never see, 'or wife, or children more, or friends, or sacred home.' To-morrow the life-blood of their hearts may hallow the soil which it flowed to rescue. This moment, in the cities and villages of Greece, as yet not swept with the 'besom of destruction,' is many a Grecian mother, who, as she strives to sooth her unconscious babe to sleep, knows not whether it shall see the light of another day; she knows not but that her eye, which now in the intensity of agony, watches its soft slumbers, may, ere the morrow, through their own death-film, see the Turkish ataghan pierce its tender bosom. Yes, and when you retire from this Church, as the evening chill forces you to draw the provided covering closer round your bosoms, oh! spare one thought to those, who, in the mountain fastnesses of Greece, feel on their houseless heads, the frost; and through whose scanty vestments the night-wind finds an unresisted passage. To-morrow, when it comes to you, will come with comforts, and with blessings multiplied, but to them it will bring no cheering; for to the cold and nakedness of the night will succeed the famine of the day; and the limbs which have rested on the cold damp earth, and the head which is pillowed on the naked and inhospitable rock, will find no respite from pain and wretchedness; because, when the broken sleep is over, hunger and thirst will urge their unpitying claims. But, brethren, why should I speak thus? Oh! thou most merciful Father of us all, is it necessary that such unwearied efforts should be made to induce a people like these assembled, to feel for the perishing, the tenderness of pity? Brethren, I beseech you, by all the mercies of that God who hath blessed you with an unsparing hand, turn not an ear of indifference to this call of your brother, naked, destitute,

desolate and perishing! All that he asks for himself, for wife and children, suffering the accumulated horrors of war, of cold, and of famine, amounts to but little more than one morsel of bread, and one cup of water. Let it ring in your ears, that your brother is perishing; and the once proud, the heroic Greek, sues to the freeborn Christian son of America, for the crumbs which fall from his table. Are you not born for this, their season of adversity? Can you be called to the exercise of a higher and a nobler beneficence? Yes, let the world be told, that, though considerations of national policy may have forbidden an armed interference in this desperate struggle for life and liberty, the *People* of the land have, as by one noble, one majestic, one simultaneous movement, answered to the call of Greece, by a charity as extensive as the need. I will not fear to put this case into your hands, and trust you for the issue. You will generously prove the birth-right privilege of assistance to the needy and the famishing. You will commission some swift messenger, whose feet shall be beautiful upon the mountains; you will exhibit to the world that spectacle of the moral sublime, the sympathies of a people roused to intense exertion. You will give wings to some well-appointed vessel, and she shall bear over the bosom of the mighty deep, the burden of your generosity; and the prayer of the pious, will go up before the mercy-seat, that God may speed her on the way.

"Perhaps, my brethren, when your bounty shall have reached that land of desolation and of death, the fate of Greece will have been decided; and the cymetars of the Turks again made drunk in the blood of her sons and daughters. If it should be so!—if these barbarians should have become the unresisted masters of Greece, and her epitaph have been written in her blood; then, one noble satisfaction will be yours, that you have discharged a high, a sacred duty. You will have washed from your hands all the guilt of blood. But, my friends, I anticipate for Greece

a brighter destiny. I will not allow such dark and dismal forebodings; for though the cloud is heavy, and though torrents fall, and though the lurid lightning descends, and though the thunder rolls,—hope spreads one line of light upon the bosom of the storm; and anticipation paints the rainbow on the cloud as it retreats, far, far away. Oh, if the sun of freedom shall once more pour on this land its full, warm, vivifying beam; if the way shall be prepared by which institutions like our own can be established, where Solon and Lycurges legislated; if facilities are offered, by which the religion of the Son of God, in all its knowledge and holiness and purity, shall take the place of ignorance and superstition, and pollution; and the Greek experience that moral transformation which qualifies him by the new created nobility of his spiritual condition, to rank with the people of the Most High God, both here and hereafter; and if all these things should come to pass through your instrumentality, blessed, thrice blessed, will be the effort. Oh, yes! if your sympathy, now awakened, should rouse the almost despairing energy of the Greek to more intense exertion; should it kindle the animation of hope on the patriot's brow, and nerve him to a deeper struggle; should it sustain but for a little while the needy and famishing; should your bread, now about to be 'cast upon the waters,' return to you ere many days, in the recovered liberties, in the regenerated christianity, in the new-found happiness of Greece; never—never would it be among the regrets of your life, but rather among your brightest reminiscences, that on this night, hallowed in the history of your benevolence, you gave—and gave, not with a niggard parsimony, but a liberal, open hand, to clothe your naked, and to feed your famishing brother."

His preaching was powerful in producing impressions upon the minds of all who heard him. Few were ever be-

fore him entirely listless or unexcited. At home and abroad, he was made successful as a preacher, in the most desirable manner, and seals to his ministry may be found scattered through all the churches which he visited. Hundreds of immortal beings have "passed from death unto life," under the proclamation of the gospel by him. Many of these preceded him to the tribunal of the great Searcher of hearts. Many others have survived him, to stand up and call him blessed. The Holy Spirit was pleased thus to make his ministry eminently effectual. In the congregation with which he was last connected, spiritual piety in the conversion of many souls, and efforts for the extension of the gospel to others, have been seen to be very extensively the results of his labours. But in places where he was transiently preaching, and sometimes only upon single occasions, many instances have been known, in which souls were given him as "the seal of his apostleship in the Lord." His manner of expression was remarkably direct, and as he held up to view some aspect of human character, or presented some particular message of the gospel, the words seemed, to each individual before him, to be addressed especially to himself.

He was preaching, upon one occasion, in a city distant from his home, to a congregation that crowded the house in which they were assembled, and manifested a strong and general feeling of seriousness in listening to his discourse, when suddenly an individual in the gallery burst out into a loud cry, which created great agitation, and attracted universal notice. It was soon, however, quieted, and the preacher finished his discourse. He left the place for his own home, and sometime afterward, a gentleman of highly respectable character, called on him, and after an introduction to him, reminded him of the circumstance. The stranger informed him that he was the man who had thus involuntarily disturbed the congregation, by the utterance of awakened feelings

which he could not suppress, and requested, as a personal favour, that he would sit to some artist whom he should prefer, at *his* expense, for his portrait.

The compliance with this request was postponed, until the decease of Dr. Bedell rendered a literal fulfilment of it impossible. It is gratifying to know, however, that this gentleman has since gained his object, by obtaining a copy of a portrait previously taken. Some extracts from letters received from him, will afford an interesting addition to this account:—

"It was with emotions of pleasure that I received your letter of the 24th inst., informing me that I might expect the long-looked for memento, and I now express to you my entire satisfaction with the execution of the painting, and with every thing connected with it. We, and others, think it an admirable likeness, a perfect *fac-simile* of the original. We take this opportunity of tendering you our thanks and gratitude for your kindness, without which, probably, we should never have succeeded in procuring it, as I had made, previously, several abortive efforts. In answer to the inquiry, whether I desired to have the portrait of Dr. Bedell merely to increase a collection of paintings, I promptly reply, no. I have but one painting in my house beside the one in question, and that is an ancient portrait of my grandmother. It was entirely on account of my partiality and attachment for him, whose fervent piety, useful life, and transcendent pulpit talents, deserve all praise; and whose memory should be cherished by all, but particularly by those who, by his instrumentality, have been awakened to a sense of their highest and best interests, viz—the interests of eternity."

In reply to a question, whether he designed this last sentence to be applied to himself, the same gentleman writes again,—

"I cheerfully give you the information required. I corroborate the quotation from my letter, having intended it as peculiarly applicable to myself. It was precisely twelve months after the Convention at ———* that I had an introduction—accompanied by a very dear and intimate friend, who is now no more—to Dr. Bedell, at the house of Mrs. S. in Alexandria. I solicited him, as a favour, upon his return to Philadelphia, to sit, that I might procure his portrait, stating it would be a great gratification to me. At first he endeavoured to evade it by saying he thought it an unnecessary expenditure, inasmuch as I could get a copperplate likeness for five dollars, thinking, no doubt, that it was merely a momentary ebullition of feeling in me. But he finally consented, whereupon I told him he should hear from me as soon as I returned home. * * *

"In performing your laudable task you are welcome to use the quotation alluded to, in any way your judgment may direct. But at the same time I must beg the favour of you to withhold my name, not that I am unwilling to aid the cause which is so deserving of all aid, but from the desire to remain the same humble and obscure individual as heretofore.

"With Christian regard, yours."

While Dr. Bedell's uniform style of preaching was this plain and simple annunciation of the message which he had to deliver, and he always dwelt upon the most important truths, in the most intelligible, serious, and affectionate manner, and, as was very manifest, in the spirit of humble prayer and faith, it is not surprising that he was uniformly successful. A clergyman writes of him:—

* The time at which the event described above occurred.

"I recollect distinctly hearing a sermon on the subject of Mary, in which I was struck with an unusual boldness to which I had not been accustomed. He told the congregation that false delicacy should never prevent him from presenting any truth which might be edifying to them. On another occasion he had been told, in reference to some of his sermons, that he would preach the Church empty. He took occasion from the hint to tell his people, on the following Sunday, that he would preach the truth, though the walls should tumble about his head. On another occasion, a gentleman of the first respectability accosted him in a place where he was preaching upon a visit, in these words: 'Well, Sir, you are the only man who could bring me out twice a day.' He replied, 'Sir, I am sorry that your respect for me is stronger than your sense of duty to God.'"

On one New-year's day, a fashionable young man, very giddy and thoughtless, who seldom attended Church at all, was prevailed upon by a near relative, a member of St. Andrew's Church, to accompany her. He reluctantly consented, as a compliment to her. During the sermon, for the first time, he felt the power of divine truth, and saw himself a sinner, lost and perishing. He remained after its close, while the tears of sorrow flowed from his eyes, and he thus gave utterance to his feelings: "I never felt as I do at this moment; every thing, past and future, appears to me in a totally new light." This light, which broke in upon his benighted soul, eventuated in a comfortable hope of forgiveness and acceptance through the blood of Christ. He has since devoted himself to the ministry, and his character gives ground for hope, that he too will be made the instrument of turning many others "from the power of Satan unto God."

The following extract from the communication of a friend, presents some very interesting details of the power which attended the ministry of Dr. Bedell, and the effects which

were produced by it, and is well adapted, in connexion with what has preceded, to develope the peculiar style of preaching which he adopted with so much wisdom and success.

"It was well known how successful our dear pastor was in addressing the young, and what crowds attended, when, on Sabbath evenings, he preached to them. Many came merely to have their intellectual taste gratified, but returned to their homes with hearts deeply affected, and affections turned toward heaven. There was certainly something peculiar in his manner of addressing the young. I have never heard another so deeply interesting as Dr. Bedell on such occasions; his knowledge of human nature, his talent for describing the particular snares which hindered them from becoming Christians, his exhibition of real interest in their welfare, the deep pathos of his exhortations, and the sweet yet solemn persuasiveness of his tones, all combine to render him not only one of the most attractive, but one of the most successful preachers to that class of hearers. How often, after having heard him preach, have I been followed day by day, by a few words of deep and thrilling import, uttered by him in his touching and impressive manner; sometimes one word alone, perhaps 'eternity,' pronounced with solemn accent, and accompanied by his uplifted finger, has rung in my ears for days together; at others, a verse of a hymn, and sometimes a passage of Scripture, has produced the same effect. But it was not his manner alone which arrested attention, it was the substance also of his preaching, the most striking characteristic of which was clearness and simplicity; the impression left on my mind by the whole course of his preaching is this: I cannot say that he ever failed in fully explaining the most difficult doctrines of the Bible, entirely to my satisfaction, reconciling differences, and constantly presenting the Scriptures as a beautiful chain of harmony and order. He never overburdened the minds of his hear-

ers by a variety of leading truths in one sermon; but always carefully dissecting passages of Scripture, divided the different heads into distinct sermons, always striving to leave one prominent truth, clearly and simply stated, for the meditation of the people. It was this habit, I think, with the blessing of God, which rendered his ministry so truly instructive. He never left a subject before it was fully and faithfully discussed. I can most generally remember the manner in which he divided his discourses; but in every case, I am still impressed with the recollection of different truths, taught in each discourse; this was his object, and in this he succeeded most remarkably. I became so familiar with his style, that I could generally tell what would be the tenor of his sermon with but very few exceptions. Although so simple in his manner of preaching that all might understand him, we can all remember the elegance and purity of his style, the refinement and sublimity of his taste, the coolness of his judgment, the warmth of his imagination, and yet his entire freedom from rant or enthusiasm, so generally ending in coarseness and vulgarity. With what boldness he declared the truth, with what sweetness and affection he presented its claims, and with what feelings of sorrow he often mourned over the coldness and indifference of his people to the love of Jesus Christ!

"An anecdote just now occurs to my mind, which was related to me about three years ago, by a Presbyterian clergyman in N—, where I was then on a visit. I am not certain that I remember all distinctly, but I will endeavour to tell you as nearly as I can. This minister had a brother who once visited Philadelphia, and went to hear Dr. Bedell preach in the evening; his sermon was death, and I think his text was this: 'This night thy soul shall be required of thee.' He was powerfully awakened, and so much alarmed, that he was afraid to stay at night in his own room. And so fully was he impressed with the certainty of death com-

ing to him that night, that although staying in a public house, he wandered about from place to place, in a state of fearful anxiety, but carefully concealing the true reasons from all observers. He lived, however, to drive away these solemn feelings, and about the same time in the following year, went again to hear Dr. B., when he was again solemnly addressed on the same subject. He began to think that there was something peculiar in all this, was again alarmed, and, through the instrumentality of succeeding providences, was led to submit his heart to God, and, at the time his brother related the anecdote to me, was a decided Christian. Probably Dr. Bedell never knew of this, and I doubt not that many other passing strangers will appear in the day of eternity as stars in his crown of rejoicing, whom he never knew on earth, but who, through his instrumentality, were first led to think of their immortal souls.

"Many will remember the sermons preached from the text, 'Run, speak to this young man;' also these words, 'I have a message from God unto thee;' and again, 'I have a great work to do, and therefore I cannot come down.' Many will also remember one lecture delivered in the lecture-room soon after a confirmation, from these words, 'I have no greater joy than that my children walk in the truth.' What blessed words of encouragement fell from his lips on that evening, as he sat, surrounded by so many whom he could, in the endearing relation of the gospel, call his children, so lately entered on their way to heaven, familiarly instructing them, cherishing them with the tenderness even of a mother, and with Christian faith and hope, pointing them to that place of meeting, where pastor and people shall part no more for ever. I can never hear the hymn—

'Far from my thoughts, vain world, begone,'

without recurring to the many Friday evenings when I have joined with the dear people and pastor of St. Andrew's in

singing those sacred words. The trembling tones of the voice which used to raise them, are still familiar to my ear, and although it will never again break the silence of those hallowed walls, so powerful is the effect of constant association, that even now it seems as if I really heard the voice joining in our responses, or uttering its well-remembered cough. But could we indeed hear the strains which the departed now sings in his Father's house, never again could we regret that they will no more be rendered discordant by the air of this lower world."

After the foregoing remarks, it need hardly be added, that his style of preaching rendered him always a favourite with the public, and increasingly popular to the end of his ministry. His Church was the most crowded one in the city of Philadelphia. His reputation was so extensively spread abroad, that few strangers passed the Sunday in this city without seeking an opportunity to attend upon his ministry. The Church was opened for evening worship on the first Sunday of every month. On these occasions it was the subject of regular expectation through the whole course of his ministry, that even the aisles would be crowded with persons anxious to hear the truth from his lips. Many were sitting in the Church for an hour before the time of service, that they might secure their seats; and very often such numbers left the doors unable to effect an entrance, as to convey the idea to others, that the Church was closed.

A very distinguished clergyman who preached for him on a Sunday evening, the first occasion of the kind, on which he had been in Philadelphia, remarked when the services were concluded, that he "had often heard of the immense congregation of St. Andrew's Church, but he had formed no conception of its magnitude. The living mass before him crowding every portion of the house, reminded him only of that universal gathering of souls, which would take place at

the day of judgment." Such indeed was the appearance of this congregation on this monthly occasion—solemn, still, and attentive—but crowded together even to an uncomfortable extent.

The method of preaching which he had adopted, was both to write his sermons in full, and to preach extemporaneously from short notes. Some of his best and most effectual sermons have been of the last description, which are of course entirely beyond our reach for further benefit. Few, comparatively, of his sermons were entirely written. The latter part of the most of them was left to be supplied at the time of preaching. He habitually preached to his own congregation, three times in each week; besides his frequent public addresses in other relations in the religious community, and the variety of religious meetings which he held with his people in the course of his pastoral duty, which will be subsequently referred to. The following extract from the anniversary sermon at the close of his tenth year of ministry in St. Andrew's Church, describes a part of his course of labour in public preaching.

"We have abundant reason to say, 'Hitherto hath the Lord helped us,' when we consider the amount of labour which God in his mercy has permitted your minister to perform. He wishes here merely to state facts, that God may have the glory. You know that for six of the ten years he has now ministered before you, his health has been greatly impaired, and yet when the facts are looked at it will be remarked, that an extraordinary amount of duty has been performed. Including this morning, he has been able to preach in this Church exactly 700 times, which amounts to a fraction beyond six years and a half of uninterrupted preaching; 28 Sundays, or in amount, 56 sermons only has he been kept from the pulpit by actual sickness. Taking this from 1040, which is the amount of public occasions during ten years, there will be a balance of 284 times to be

divided between absences for health, absences for business, either private or ecclesiastical, exchanges with other clergymen and courtesies to brethren, besides some few occasions of Episcopal services by the Bishops, and about three months in the ten years, during which, for repairs or other contingencies, the Church has been closed by the orders of the Vestry. In addition to the 700 times of public preaching, he has been enabled to hold lectures on week-day evenings, and has officiated at these 296 times, besides not less than 50 lectures on week-days, and, in amount, four years of weekly Bible-class instruction. I have given this detail, my friends, simply that both you and I may feel the force of the declaration, 'Hitherto hath the Lord helped us.'"

His manner as a public speaker was entirely peculiar. Retiring, unostentatious, simple, apparently unconscious of the effect which he produced, and the popularity of his eloquence, and quite unmoved by any desire to exhibit himself. On occasions when he was to preach, or to speak, he generally sat in a retired corner until his proper time of speaking; his downcast eye, and peculiarly humble and modest demeanour, indicating to every one around that he was least of all anxious to be seen or heard for his own sake. As the time arrived for him to commence, nothing could exceed, in simplicity and forgetfulness of himself, the manner in which he arose before an audience, who were silent and watchful in their anxious suspense, and began the address in which he was to be engaged. His manner was perfect calmness; his voice was strong and clear, and sweetly melodious, but not loud; his articulation was remarkably distinct, and without any apparent effort to himself, he was always heard with accuracy throughout the largest house of worship. The two extracts which follow, present very exact and beautiful illustrations of his manner and appearance as a public speaker. The first is from a gentleman who

was present at the meeting, which is thus described to his wife, a member of St. Andrew's Church. The occasion was a meeting in Baltimore, for the promotion of Sunday schools in the Valley of the Mississippi, November, 1832.

"I found at half past six o'clock the streets were crowded with people going to Mr. Nevins' Church. I went, and when seven struck, there was no Mr. Bedell. After some time, a chairman was named, Alexander Brown, Esq.; after which, Mr. Baird spoke a considerable time. When he had done, I perceived Mr. Bedell walking in like some poor pilgrim, with a white handkerchief round his neck, over his surtout coat. He sat meekly till Dr. Brantly spoke, then Dr. McAuley, then Mr. Nevins, the pastor of the Church, a very few words relative to taking down the names, after which came ——, 'Dr. Bedell.' Others had spent their talents on this subject before he spoke; of course you may suppose he must have felt disadvantageously situated, as he must not reiterate remarks made by those who preceded him. But he came out, as he should, as every divine herald ought to do, and contrasted HIS VIEW of the probable *means* of success in this undertaking, with those before expressed by others. One was for *human agency*. Where were men to be had who would *act in* the field? Another demanded *money*. Without money, he had said, neither this nor the gospel were expected to prosper; for this simple reason, because God has not chosen *angels* to do those great works, but men of like passions and habits with ourselves, who require to be clothed, to be transferred from one place to another, &c. This I was much pleased with; but last of all stood up Mr. Bedell, whose name being announced by the pastor, Mr. Nevins, (the *only name* which was announced to speak,) many who had sat all the previous time, stood up, ladies and gentlemen. Oh! how did I feel on beholding him? He had *but just arrived* in *bad weather*; his *plain*

appearance, his *prominent eyebrows*, his *praying countenance;* he was very weak, to which he alluded in his remarks. He took HIS VIEW, and showed that *prayer* was the great engine by which this work would soon be accomplished. I cannot represent faithfully his attitude. The impression made on the audience was shown by profound silence and attentive looks. He mentioned the great efforts he had already seen from the Monthly Concert of Prayer; that God heard and was answering his people's prayers, great proofs had recently been shown to him."

The next extract is from a letter of the Rev. Matthew H. Henderson, of Newark, New-Jersey, transmitting to the editor, in compliance with his request, some interesting extracts of Dr. Bedell's letters to him, several of which will be found in the succeeding pages. At the close of this interesting communication, the writer observes:—

"It always had been an object of considerable desire with him, to pass some portion of his time in the family of one whom he had for several years regarded in the light of a 'son.' His intentions, however, had always been frustrated, and it was not until about two months previous to his death, that he was enabled to pay us a transient visit. His physical system appeared to be at this time, to use his own language, unusually prostrated; for although he continued to drive his own vehicle, yet extreme debility and languor utterly unfitted him for any prolonged conversation. Still, however, he was not prevented from preaching. In fact, the *pulpit was his home;* and never, so long as he had strength to walk, did his voice fail him, or his life and energy of manner cease, in the delivery of the gospel message to sinners. This interesting circumstance had often been a source of wonder to many of his friends; but never, perhaps, had it been more strikingly exemplified than on the present occa-

sion. He was at the time on a visit with his family to his sisters in Elizabethtown, and came in the morning to Newark, (four miles distant,) about an hour before divine service. His extreme debility, however, rendered him unable to attend Church, and he remained at my house reclining upon a sofa, until the hour of the afternoon service. It was with great apparent effort that he walked, although the Church was directly across the way; and he found it necessary to remain in the vestry-room during the hour of prayer. It was a day long to be remembered, especially by those who had previously sat under his ministry, and heard, in the delightful accents of his sweet voice, the unsearchable riches of the gospel of Christ. The Church was crowded; probably more than one thousand people were present, all in anxious expectation, when, during the concluding stanzas of the psalm, Dr. Bedell appeared slowly ascending the staircase of the pulpit. His infirm and yet composed step, his striking appearance, altogether attracted at once the undivided attention of the whole congregation, and as the last tones of the organ died away, while he was taking his accustomed seat,* a breathless silence pervaded the house, a silence not interrupted for a moment throughout the whole of the eloquent and deeply impressive discourse which he delivered. His subject was the repentant prodigal. The solemn interest of the occasion was undoubtedly heightened by the mournful impression made upon all, that the voice to which they were listening would soon be hushed in the silence of the grave. The tone of his voice was, as usual, mild and impressive, but towards the conclusion of his sermon, in expostulating with the impenitent, he broke forth with an energy which caused every heart to thrill and shudder with overpowering emotion. He was frequently interrupted throughout by a distressing cough,

* It is probably well known that for several years he had sat in the pulpit while preaching, being unable to stand. "Mr. H."

a circumstance quite unusual; and he remarked afterwards, in a brief note of his travels, that he preached on this occasion with 'uncommon difficulty.' "

The remarks above made upon his total unconcern for his own reputation merely, and his apparent want of consciousness of the great popularity which distinguished him as a preacher, are entirely sustained from his whole character, by those who knew him the most intimately. He very rarely referred at all to his own services, nor did he allow remarks in applause of them to be made to himself. A clergyman, who was most intimately connected with him, writes thus in regard to his apparent indifference to the opinion of others upon this subject.

"He was remarkable in not seeming affected, as many preachers are, by the manner in which he acquitted himself. He seemed to feel the same, whether he went beyond, or fell below, the ordinary character of his preaching. I asked him once, how this happened? How he had acquired such control over his feelings? He replied, that soon after he had begun his ministry in St. Andrew's Church, while the Church was yet new, and the congregation composed, in part, of many who were not his own people, he had, what he felt to be, an inferior sermon, which caused him some anxiety about his reputation. This feeling he knew to be wrong, and though he had a more satisfactory sermon at hand, he thought it would be a wholesome self-mortification to preach the one which he had prepared for the occasion. He did so, and was called upon in the vestry by an individual, who stated that his mind had been very deeply impressed by it. This person has since been a most valuable member of his Church. Ever afterward, he said, he had no such improper jealousy about his own reputation."

After the preceding remarks upon Dr. Bedell's preaching, I ought not to pass, without notice, what I might call his great attention to the proper *manners* for the pulpit and the desk. He was remarkably simple in his appearance and in his style of dress. But he was unusually careful in his attention to the little proprieties of conduct and appearance in the discharge of his public duties. In his clerical dress he was always neat. When he entered the desk, or chancel, or pulpit, to fulfil his appointed duty, there was a seriousness and dignity in his walk, and countenance, and motions, which were very impressive. In reading the Liturgy he was uniformly accurate. In administering ordinances, he committed no blunders. The beautiful forms of worship appeared particularly beautiful, as they were ministered by him. There was no attempt to produce any effect by art; but his great propriety, and gentleness, and self-possession, rendered every service more impressive as it was performed by him. In this I have always considered him the most chaste and perfect model that I had ever seen. Nothing was too unimportant to be noticed by him, and nothing that was connected with the service of God was ever despised. It cannot escape the attention of any man of observation, I should suppose, how much influence upon the feelings and the character of a congregation, such a sense of propriety, on the part of a minister, is adapted to exercise. I may not, perhaps, be borne with entirely, in the remarks which I make. But it seems to me, when a minister of the Lord is engaged in the public duties of his station, the inattention to cleanliness of face and hands and clothes; the odious habit of chewing tobacco; frequent blowing of the nose, and spitting, with most unpleasant noises; and even carelessness in the putting on of the clerical dress, and heedless inaccuracy in reading the public services of the Church, and the light habit of looking around upon a congregation; all of which faults, and many similar ones, are often seen;

is an obstacle sufficient, among a congregation of ordinary refinement, to annihilate a large portion of the influence of a really valuable and evangelical ministry. It would be exceedingly desirable, if, in these matters which "ought not to be left undone"—though other more important things "must be done," our younger clergy would be determined to do "all things decently and in order,"—that in no cases, persons of proper delicacy and taste should be offended, by very apparent inconsistencies between the public manners and the public station, of the ministers of the sanctuary. Few of them are probably sufficiently aware, of the great effects which in this relation, some little matters are adapted to produce. They will pardon the frankness of the suggestion, and be led by it, I hope, to look in the example which has been now presented to them, at the real importance of considering it with attention.

CHAPTER VI.

PASTORAL CHARACTER—DILIGENCE—KINDNESS—WATCHFULNESS OVER YOUNG CHRISTIANS—INTERCOURSE WITH COMMUNICANTS.

Although Dr. Bedell peculiarly excelled in the pulpit, both in his method and manner, of publicly proclaiming "the truth as it is in Jesus," his peculiar excellencies as a preacher, were by no means the most important or effectual portion, of his adaptation to the great work of the ministry. He was abundant in labours of every description likely to do good to men; "instant in season and out of season," in warning, and guiding, and exhorting those with whom he was connected. The variety of instruments which he organized and set in motion for the accomplishment of his great purposes of doing good, would have been likely to become confused, and to interfere with each other, but for the assiduity with which he devoted himself to the great duty of superintending all, and the perfect method and regularity with which he arranged every department of effort, so that the whole machinery should work harmoniously together, to produce a single and desired result. His personal economy of time was very remarkable. When he first commenced his life as a pastor and the head of a family, he adopted the habit of rising in the morning at four o'clock, to which he adhered until his failing

health compelled him to seek for more indulgence; though even then, he still retained the habit of very early rising. Some of his most popular and efficient sermons were prepared in the hours of a single morning, which were thus saved before the time of breakfast. This economy of time he carried through all his employments. He was never idle; and his almost innumerable duties were so systematized, that he never appeared to be hurried in the discharge of any duty, nor when most engaged, in the least degree impatient of interruption. When confined to the house by bad weather, he was accustomed to pursue the various studies which he had in hand, in their turn; devoting in every hour ten minutes to exercise, in walking up and down the room; thus filling up the whole day with successive duties, and accomplishing large results without inordinate fatigue. This great diligence and regularity enabled him to give a large amount of time and attention to his engagements as a pastor, and to this portion of his ministry may reasonably be attributed, notwithstanding his excellence as a preacher, the larger measure of his success.

In this view of his character as a minister of Christ, it is difficult to convey an adequate idea of his efforts, or his success. Even with enfeebled health, and frequently confined for weeks together to his house, his heart was so engaged in the interests of his charge, and his mind had so regulated and arranged every thing around him, that the minutest circumstances connected with the spiritual welfare of the immense congregation to which he ministered, did not escape his observation. Every thing was still directed and moved by himself, even when lying in his bed with protracted suffering. His cordial love for the souls of his people, was a spring of unfailing power. He was ever anxious to do them good, and never wearied with the efforts which the object required.

He was accessible to all who felt the importance of reli-

gion and desired his counsel in the path of duty. He refused admittance to none who came, and none ever failed to see that he was really and deeply affected with their wants, and interested in their spiritual welfare. Interruptions of this kind were almost unceasing, both from his habits of intercourse with his own people, and from the extended influence of his name, which brought many strangers to him also, for advice and direction in their various subjects of personal interest. But the same spirit of affection and tenderness which breathed from the sacred desk, welcomed the approach of all who sought from him in private, a knowledge of the truth. While ability for conversation was preserved to him, he would hear, advise, and comfort all who came to him for information in the ways of God. His whole habit with them was expressive of deep affection and sensibility. In his private ministrations and counsels, there was a very rare combination of the soft and winning attributes of modesty and retirement, with the boldness and perseverance of the undaunted and enterprising. Seriousness and gentleness, fidelity and forbearance, decision and love, shone in beautiful accordance, in his whole deportment as a minister of the Lord Jesus. His patience with ignorance and error appeared capable of illimitable extension. And yet with all this meek suavity in his intercourse with men, he never compromised an iota of the truth. One could hardly tell which the most to admire in his conduct as a pastor, the forbearance with which he endured the interruptions to other engagements from the multitudes who sought his counsel, or the plainness of speech with which, in the most affectionate manner, he laid open the truth to all. His ministry seemed a constant illustration of the negative of those demands of the poet ;—

> ' Hast thou a foe, before whose face,
> I fear thy cause to plead ?
> Hast thou a lamb in all thy flock,
> My soul disdains to feed ?"

This mildness and gentleness of demeanour, and readiness and cheerfulness in hearing and advising those who came to him, produced a very unusual degree of affection towards him in the congregation to which he ministered. The younger members of his flock looked up to him as a parent, and came freely to him for advice and encouragement, in all their difficulties and trying circumstances of life. Many of the younger members of families not attached to his Church, who were brought to the feet of the Lord Jesus under his ministry, and met with opposition and trouble from domestic sources, in entering upon the path of religious duty, found in his heart a perfect sympathy with their sorrows, and testify to the faithfulness with which he guided and sustained them in the way of obedience to God. The following extract will illustrate his kindness and wisdom on one occasion of this kind:—

"About seven years ago, my mind was most powerfully directed to eternal things; I had begun to grow sick of the world and its follies, and felt myself to be a sinner, travelling to eternity without a guide, and without a friend: surrounded by every thing hostile to true religion; with but one serious friend; with very dark and imperfect views of religion, but ardently desiring to be not only almost, but altogether a Christian. In this state of mind, I was led by a female friend to Dr. Bedell's Friday evening lecture. They were then held in the lecture-room, and so vivid are my recollections of the first evening spent in that sacred place, that it still appears to stand out, as foremost, among the many blessed privileges enjoyed in that spot. How well do I remember, even as though it were but yesterday, the impression made on my heart that evening. The services were altogether different from what I had been accustomed to, so social, and yet so solemn; so very simple and fervent, the spirit pervading all around, that I soon felt, here would I rest my weary feet, and join this heavenward band.

"The impression made was so solemn, and the instructions so exactly suited to my case, that I was convinced at once, that this was what I needed; and St. Andrew's, if possible, must be my home.

"At this period, there was a great deal of seriousness among the younger portion of the congregation; our beloved pastor's labours had been greatly blessed, and many were inquiring, what they must do to be saved? Among the number was one, who in childhood had been my daily companion. Difference in our habits of life had separated us after leaving school; but having been brought, through infinite mercy, at the same time to think of eternity, sympathy attracted us to each other again, and through her influence I was induced to attend one of Dr. B.'s inquiry meetings; these exercises were conducted in the boys' schoolroom. Several clergymen were present, each of whom spoke on different points of Christian experience, after which they conversed individually with inquirers. My friend introduced me to Dr. Bedell, and although timid and fearful, I was enabled to open my mind freely to him on the subject of my own feelings and desires. One thing is worthy of notice here, as a proof of his noble disinterestedness.

"I had been in the habit of attending another Church, and not having received there the food I desired, I was very anxious to leave, and connect myself permanently with St. Andrew's. My family were very much opposed to such a course, and therefore I hesitated to join the communion of any Church. Had Dr. B. said but a few words to that effect, I should have left at once; but he pursued another course, and with his characteristic wisdom and prudence, advised me not to be hasty, still to go sometimes to my former Church, bidding me welcome to St. Andrew's and her communion, whenever I could come, and affectionately exhorting me to fidelity, and a closer walk with God. This

interview increased my respect for his character, strengthened me in my new pursuits, and decided me in the course which I should take. I would then have made very great sacrifices, if convinced that duty required it, in order to place myself beneath the care of one so kind and faithful; but I was enabled to take his advice, and for one year withheld my name from the register of either Church, hoping that Providence would open a way whereby I might accomplish yet, what then appeared so unlikely. At the end of a year, according to my pastor's prediction, difficulties were removed, and I was permitted to enrol my name as a member of the Church of my affections.

"Immediately on gaining permission to join St. Andrew's I turned my steps toward my pastor's house, and cannot describe how relieved and joyful I felt, on finding myself actually on the steps, on an errand so long and anxiously desired. I was received with kindness by Dr. B., and affectionately welcomed as one of the members of his beloved communion. Shortly after this, I took tea with his family, in company with some other friends, and as Christian society was new to me then, I need not say how sweet and refreshing such occasions were. After family worship, our dear pastor delighted us with some of his sweet music on the organ; time flew rapidly by, and the hour of departure came too soon. I returned home from this visit, more than ever convinced that Religion's 'ways are ways of pleasantness, and all her paths are peace.' I compared the social joys of Christians with those of the world; I thought of the hours I had often spent in thoughtless pleasure, and felt how truly vain and unsatisfying are all.

"The true Christian alone enjoys even this world, and were nothing more than his present happiness concerned, he is the wiser man; the remembrance of such hours is sweet, and mournful too indeed; for alas! like the dearest of earthly joys, they are gone for ever! But even while taking this

melancholy view, there is comfort for the Christian, because we know that the joys of communion with kindred spirits, will be renewed in a brighter, holier world than this.

"'When we at death must part,
It gives us inward pain:
But we shall still be join'd in heart,
And hope to meet again.

From sorrow, toil, and pain,
And sin, we shall be free,
And perfect love, and friendship reign
Throughout eternity.'"

In his pastoral connexion and duty, no circumstance appeared ever to be forgotten, and no one was undervalued. His love for the souls of his people followed them in every path, and "was desirous of them with great desire," that he might by all means do good to some. Whenever he was visited, he was found planning or accomplishing some operation for the benefit of others. No prospect of labour deterred him from efforts in the path of duty. No occupation of his time seemed so entire, as to exclude attention to any new call which might be presented. There have been few men who made so much of time as he did, and fewer still, who, amidst such obstacles and sufferings as he endured, would have been able to produce such important results. Though the whole course of his ministry in Philadelphia was in much bodily weakness, and seven years of it marked by incessant and very great personal suffering, probably no cotemporary labourer in the cause of Christianity, even with robust and uninjured constitution, has borne the same accumulation of duty, or has accomplished the same amount of actual benefit to man. This can only be accounted for by that habit of self-command which resisted the spirit of indolence and lassitude, and kept his powers up to their possible capability of labour in each day of his life. The variety of his plans

and efforts in the ministry will, in some measure, come under our notice as we proceed.

The remarks already made upon the kindness with which he received the members of his flock in their visits to himself, will serve to introduce another important aspect of his pastoral character, his watchfulness over the character and deportment of those who were led to make a profession of religion under his ministry. The number of these was very great. In the following extract from the anniversary sermon before quoted, this subject is referred to:—

"On Sunday, October 5, 1823, the first communion in this Church was celebrated.

"There were then present *thirty-four* persons, all of them, it is believed, having been communicants of some of the other churches of our city. It is not my intention to trace the gradual increase. Suffice it to say, that on Easter last, our actual number amounted to *three hundred and thirty-four*, exactly *three hundred* more than when the communion was first administered. This, however, does not give as favourable a view as the case really requires, for during the ten years which have passed, changes have taken place by death, removals, &c. to the amount of more than one hundred, so that there has been actually added to the Church more than four hundred, the most of these by a profession of religion here first made. This would make an average of forty a year—which is a circumstance cheering in some respects, while melancholy in others. It is melancholy when we consider it in comparison with the numbers who continually listen to the sound of the gospel; but cheering when it is viewed in comparison with others. Not to mention the fact in relation to the communicants of any Episcopal Church, I will merely state that in the life of a late most eminent and successful minister of the gospel,* be-

* Rev. Dr. Payson, of Portland.

longing to another denomination, it is observed that the communicants added to his Church during a ministry of thirty years continuance, averaged twenty-five a year. So that for the last ten years, we have exceeded that by an annual average of fifteen. So far then as numbers are concerned, we go not behind any, and have reason to be thankful. But this is a small matter. It is not the number of the communicants of a Church, but their spiritual character, which constitutes the subject of rejoicing. But on this point I am forbid by delicacy to say much. Let it be sufficient to remark, that with the most who have been admitted to the table of the Lord, under my own immediate ministry, I have reason to be satisfied. I have endeavoured to be guarded; and by some have been supposed unnecessarily severe. As it is, error has been made in some cases; but I am not aware that there have been in ten years, more than six cases of actual backsliding. There are some few who I think are not careful to walk as circumspectly as they ought, considering the solemnity of the profession they have made—some who have given too much up to worldly conformity, and are thus injuring their own spirituality, and the cause of Christ. But as a body, I have reason to rejoice in God, that there is so much of real spiritual religion. My spirit has been continually refreshed with the idea, that with but little exception, (less, much less than is generally experienced,) I have no reason to doubt of the spiritual religion of those who kneel before this altar; and when I think that nearly four hundred, who have at previous times, or will now this day join with me in commemorating the dying love of our Master and only Saviour, Jesus Christ, are able to trace their first religious impressions, to the blessing of God, on my feeble ministrations, I have reason to say, 'my soul doth magnify the Lord, and my spirit doth rejoice in God my Saviour.' And then, as I remember that unto God, by whose grace alone all this could be accomplished, belongs all the glory,

on this day hallowed as the day of the Lord, and hallowed as the tenth annual return of my first proclamation of the gospel from this pulpit, I feel a peculiar emotion of gratitude to him who hath done it all, and say with peculiar emphasis, in the language of my text—'Hitherto hath the Lord helped.'"

In the admission of persons to a religious profession, notwithstanding he had so large a number added to his communion, he was particularly guarded and watchful. He not only conferred with them individually in private upon the important subject, placing in their hands also such books as he thought particularly adapted to their case; but he also assembled them together repeatedly, before they came forward in either of the great ordinances of the gospel in which they were to make their personal profession, for prayer and for such instruction as was adapted equally to them all. He was accustomed to say but little in his private conversations, but to direct especially all that he did utter, to the peculiar character of the individual, which he appeared to discern with great readiness and accuracy. The following, from one of the seals of his ministry, will illustrate this remark in a striking instance, though probably there were few cases in which he was so reserved in conversation as in this.

"Receiving the first serious impression of religious truth through the instrumentality of our departed friend's preaching, and looking to him for spiritual guidance and counsel, it might be supposed that many recollections of his conversations, &c. could be furnished. It is nevertheless true, and is perhaps characteristic, that he made few or no remarks, or imparted no verbal instruction on the subject of religion out of the pulpit, to myself.

"Accompanying a much loved aunt at her request to hear him preach, the sermon, in the power of the Holy Ghost, convinced me of sin. I requested an interview in the vestry-

room, where I remarked to him, I found I could not pray; the Lord's prayer taught me in childhood, being in fact all I could repeat after the struggle in my chamber, which resulted, through his aid, in submission to Him.

"His only remark or reply was, 'I do not wonder,' and he placed in my hand a small tract of two or three sermons on Regeneration. On returning this with a written remark on one of its passages, and being about to make a visit to Virginia, he placed a copy of Henry's Letters to an Anxious Inquirer in my hands, without remark. Being obliged in the spring to leave the city, and not feeling justified in coming at once to the Lord's table, I stated to him the doubt; he did not at all urge it, but presented me with a copy of Bickersteth on the Lord's Supper.

"Of the same character has been all subsequent intercourse with him. It seems to me, that having delivered the Lord's message from the pulpit, he had no anxieties to urge it personally, but committed it to the Holy Spirit; or where instruction might be useful, modestly availed himself of what had been written by others, keeping, as it were, all obtrusive personal agency entirely out of the question, not seeking to magnify himself, but seeming to think himself less than the least.

"His quick *discernment* of character enabled him to see at once the nature of your difficulties; and he no doubt spread them with importunate prayer before God, rather than leaned to his own understanding, in much advice or conversation.

"Of the 'glad hours' enjoyed under his preaching, what shall be said? They are known by those who heard him, and by whom that did not, would the report be received? An apostle once heard 'unspeakable words, which it is unlawful for man to utter.' Under the melting eloquence of that voice, now hushed in the sanctuary below, is it too much to say, that unutterable feelings, partaking more of heaven than

earth, filled the heart bursting with its fulness? Whether in the body, or out of the body was indeed forgotten, while the light of that heaven-lit countenance beamed upon you, and the kindling eye and uplifted finger and pause, upon which you hung breathless, gave an emphasis and a thrill to that hour of holy time, which no other could claim."

He placed in the hands of those who desired to become united with the Church in any of its ordinances, the following circular, containing questions touching the great subject of personal experimental religion; to which he required from them answers in writing.

"As you are about to make a profession of religion, I am exceedingly anxious that both you and myself should be satisfied on some points of importance; and in order that this may be done, will you do me the favour, (for I ask it as a favour, not as a right,) to meditate on the following questions, and give me your views in writing? I have two great objects in view; one is, that I may be satisfied as to the correctness of your sentiments; and the other, that should I at any subsequent periods, as a faithful pastor, be obliged to remind you of any departures from the line of duty and of love, I may have the advantage of placing before you, your own deliberate conclusions when you joined yourself to the Lord in the bonds of a covenant which ought never to be forgotten. Read these questions—pray over them—compare them with the word of God. If they in the least depart from the simplicity of the gospel, I have no wish that you should answer them. Satisfy your mind on this point. I wish you to act conscientiously, and in the fear of God. This is one of the most solemn periods of your life, and you must act as with eternity in view. Take two copies of your answers, written both in precisely the same words. Keep one for your own satisfaction—read it once every week, by

yourself, and with prayer. Give the other copy into my hands. It is for my private satisfaction, as the pastor set over you in the Lord, and responsible for the manner in which I discharge my duty to you. May the Lord direct you, and keep you by his grace, and finally present you faultless before the presence of his glory with exceeding joy.

QUESTIONS FOR SELF-EXAMINATION.

"1. Do I acknowledge and feel that I am a sinner in the sight of God?

"2. Do I recognize the necessity of repentance; and what good reasons have I to suppose that I have repented of my sins?

"3. What reasons have I to suppose that I have experienced that change of heart which is so frequently spoken of in Scripture?

"4. Am I sure that as a sinner, unable to save myself, I am resting my only hope upon the sole merits of the Lord Jesus Christ?

"5. Do I look upon the Lord Jesus Christ as a Divine Saviour, who took our nature upon him and died on the cross as an all-sufficient sacrifice for the sins of the world?

"6. Do I think that I am capable, without the influence of the Spirit of God, to turn myself to his service?

"7. Do I feel as if it was my duty, as well as privilege, to spend a stated time every day in prayer to God; and do I take delight in this?

"8. Do I believe that the Bible is the Word of God, and that I am bound to obey its requisitions?

"9. Do I think that I ought to read the Bible with regularity and prayer, and do I love to do so?

"10. Do I believe that I am bound to give up my heart and life to the service of God?

"11. Do I believe it my solemn duty to make a public pro-

fession of religion; and do I think that I am called upon to maintain a consistent Christian profession?

"12. What is my candid and free opinion as to the nature of what are called the amusements of the world, such as theatres, balls, games, &c?

"13. Is it my opinion that I could with any kind of consistency engage in these things?

"14. Do I love any of these things *now?*

"15. Should I be led astray in relation to these things, what do I think ought to be my own opinion of my spiritual state, and what do I think ought to be the conduct of my pastor towards me?

"16. Do I think that I ought to be much engaged in advancing the Lord's cause by every lawful means?

"17. Am I determined by the grace of God to adorn the doctrine of God my Saviour, and let my light shine—to grow in conformity to God—and to seek, above all things, the glory of God and the salvation of my soul?

"18. Have I prayed over these questions, and have I answered them sincerely, and in the fear of God? 'Be not deceived, God is not mocked.'

"Let your answers be full and explicit. What I want is to ascertain the state of your mind as to the things of religion. Thus I may know how to adapt my Christian instruction to your case.

"Let your answers be written on a separate sheet of letter paper, and let the number affixed to your answers correspond carefully with the questions.

"If on any point you are in doubt, come to me. Gladly will I seek to direct you in any thing which concerns your eternal peace—and pray with you, and for you—for my heart's desire is that you may be saved, and be made, by your precept and example, the instrument of saving others—which may God grant, for his mercy's sake in Jesus Christ the Lord."

"Your Friend and Pastor."

When there was inability satisfactorily to write in reply to these questions, or great objections to doing it, he gave two copies of the following also, which contained his views of proper replies to the questions proposed, and one of which they were required to subscribe and return to him.

"1. I do acknowledge and feel it sensibly; and if I know myself to be a sinner, how much more perfectly does God see and know it!

"2. I know that the Lord Jesus Christ has said, 'Except ye repent, ye shall all likewise perish.' I believe that every impenitent sinner is under the condemnation of God, and the only good reason why I think I have repented is, that I have now most solemnly determined to forsake all sin, and, by the help of God, to serve him, and him alone. I feel a sorrow for my sins; oh! that I felt more; but, Lord, enable me to leave sin for ever.

"3. This is a hard question, and requires deep searching of heart. I do most sincerely believe that God has given me new feelings, and views, and motives, and objects. I think now of myself as a poor lost sinner; I think of God as a just and holy God, and of purer eyes than to behold iniquity. I think differently of almost every thing; I love what I formerly disliked; I dislike what I once loved; I feel that I desire to do the will of God, and that my aim is the salvation of my soul; the world has not its former hold upon me, but I give up myself most willingly to serve God. If these may be evidences of a change of heart, I can answer this question, that I have these reasons to believe that my heart is changed.

"4. I am sure of this, I do not wish any other foundation, even if I could find it.

"5. I do, and I accept his free offer of salvation to myself; I take it as a free gift, unmerited by me now, and never to be paid for. 'Oh! to grace how much a debtor!'

"6. No, I know and feel this.

"7. I do.

"8. I do.

"9. I do.

"10. I do, and am determined, by the grace of God, so to do.

"11. I feel it my duty, and it is my anxious desire, and I know that consistency is demanded of me.

"12. I think them all *sinful*, inasmuch as they are contrary to the express command, which says, 'Come out and be separate. Deny yourself.' And I think they tend directly to lead away the mind from God.

"13. Most certainly not.

"14. No.

"15. I ought to think myself described in that saying of Scripture, 'Thou hast left thy first love,' and that my spiritual state would call for deep repentance, and a speedy return to God, and that my pastor ought to warn, rebuke, pray for and with me, and if all this fail to reclaim me, refuse me the privileges I had heretofore so very unworthily enjoyed.

"16. I do, and I will do so, by the help of God.

"17. I am.

"18. I have.

"And now, O Lord, receive this my solemn dedication of myself to thee; I am thine by every right, but especially as bought with the precious blood of Christ. I here renounce all self-dependence. Take me as I am. Seal me as thine own. Do with me as thou wilt. Enable me to love and serve thee as I ought to do. Guide me by thy counsel, and, when I die, receive me to glory, through the riches of thy grace in thy dear Son Jesus Christ. Amen."

After persons were admitted to the communion of his Church, he adopted many instruments of personal watch-

fulness over them. He held stated and frequent meetings of the communicants, at which, questions submitted by themselves relating to the various aspects of personal religion were considered, and his views upon them, relieving difficulties, dissolving doubts, and guiding in duties, were freely and fully expressed. These meetings were found especially profitable by them, and were particularly interesting to him. He would express his delight in reference to such occasions, in the remark, "that when meeting such an assembly, he had the delightful consciousness that there was not one who did not at least profess to love the Saviour; but when he met the great congregation, his soul was burdened with the reflection, that so many listened who were, and were likely to remain, the enemies of God." Of these meetings, one of the communicants of his Church remarks:—

"Our Pastor held frequent meetings of his communicants during the last years of his ministry among us. Of one of these, I think it was the first, I have the following note. 'Lecture room quite crowded; nearly all the members of the Church present. The exercises were prayer, singing, and a short lecture from Dr. Bedell. He spoke of his own gratification in seeing us thus together; and pressed the necessity of personal holiness; and especially that having no doubt of our own safety hereafter, we might be the better able to exert ourselves in behalf of others. He spoke of the shortness of *our* time, and of *all* time; and his belief that those who should survive many years, would see 'one of the days of the Son of man,' when he would take his own work in his own hands; and in some new and glorious method promote his cause."

At these meetings subjects were discussed, entirely appropriate to an assembly of persons under the influence and government of true piety, but which would have been

more difficult to exhibit with propriety and usefulness, to a mixed congregation. The varied relative duties even in the most intimate connexions of life, were here made the subjects of consideration. The instructions were so arranged by him, that the most of his admonitions and exhortations were given as answers to questions which had been previously proposed to him. On these occasions, Dr. Bedell displayed his remarkable knowledge of human nature and the habits of mankind. He found himself able to introduce the most delicate subjects of proper religious instruction, without offence, and in a form in which it was impossible that any injurious influence could arise from the consideration of them. He exhibited always remarkable wisdom, in his choice of subjects as adapted to his hearers, bringing always before a mixed congregation, that which was calculated there to be useful, and reserving for more private occasions, what was more especially adapted to such circumstances. In this way, the various subjects of religious truth and obligation were all considered by him in their turn, and religion was never exposed to reproach or scandal, by "casting its pearls before swine." His system of classifying his people and giving to them separately thus, "their portion of meat in due season," was a most valuable and useful habit of his ministry. It would be most desirable, that other ministers of Christ should consider the example, as worthy of their imitation.

His attention to his communicants was not confined to oral instruction. He wrote to them for their guidance and instruction when they were absent from him. These letters would furnish a delightful addition to our present history, if they were accessible. Some of them follow, which, while they show how real and deep was the interest which he took in those who were thus connected with him, they only increase our regret that they are the only letters of the kind within our reach.

"My Dear Friend,—

"My great anxiety to accompany my letter with the interesting little book which I promised, has kept me from writing much longer than I had intended; and now when I am able to obtain the book, there is not to my knowledge any private opportunity by which it may be sent, so that I have determined no longer to delay the letter, though it must be without the book.

"On some accounts, I am not sorry that my letter has been delayed, because it has given me the opportunity of saying, that I have heard very good accounts of you, from a source of which you are not aware. I can truly adopt the language of the Apostle John, and say, 'I have no greater joy, than that my children walk in the truth'—and it has given me much satisfaction to have learned, that your whole deportment while in R——, has been such as became the solemn profession of religion which you have made. I candidly confess that I had some misgivings of heart when I heard of your contemplated journey; not because I had the smallest doubt of your sincerity, but because I knew so well the difficulties by which a young female who makes a profession of religion is surrounded, especially abroad. It is a difficult matter to maintain a decided Christian walk and conversation, even when at home, and amidst our friends, and engaged in our ordinary occupations; but it is still more difficult when abroad, and among those whom we may be desirous to please, even at some sacrifice. But I am anxious for you, my dear child, (if I may call a young lady my child in the gospel sense of the term, for I desire to feel and to speak as a father,) not only that you should maintain consistency of religious deportment, but that you should improve in spiritual things, and that you should even seek to be of advantage to those who are about you. Religion, recommended not only by the example, but by the *precepts* of one so young as you, is a rare, and will always be a lovely exhi-

bition. I trust you know, for I have sought to be faithful in imparting instruction, that it is impossible to maintain a Christian walk and conversation without the most steady perseverance in the great and arduous duties of prayer, reading, meditation and self-examination. I urge you, never, in all the engagements and plans upon which you enter, never to let one single circumstance interfere with the regular, stated duties which you owe to God, and to your own soul. Be kind, be condescending, be particularly attentive to all your friends whose hospitality you are enjoying, but remember that there is one Friend and benefactor, who is never for one instant to be forgotten, or neglected. It is He, who by his grace can alone sustain you, and enable you to exhibit in all its due proportions, the loveliness of the Christian character. Look to Him for direction in whatever emergency you may be placed, and do nothing which you think would not meet with *His* approbation. By this course, you will be safe, and return to us not only as well in spiritual health, but better than you went away. My respects to your friends, and

"Believe me, your Friend and Pastor."

The two following letters were addressed to another member of his Church:—

"I have taken a long and unfashionable sheet of paper on which to answer your very welcome letter, because I do not wish to be obliged to write less than I desire.

"It gratified me very much to hear that in the good providence of God, you reached your point of destination safely. The journey is long, and no doubt, must have been connected with many circumstances, both agreeable and disagreeable in their character. This is the character of all journeys, and it is the character of the journey of life, and especially is it the Christian's journey—for that journey is expressed under

the term a *pilgrimage*. There are very few who have not found their pilgrimage made up of circumstances both agreeable and disagreeable; but even that part of it which may be deemed disagreeable, is to the one who puts unhesitating trust in God, marked by characteristics which, if they do not exactly turn pain into pleasure, at least neutralize the pain. For what does it matter what befalls me during the short period I travel on earth, if God is with me—his rod and staff ready to uphold me? If my journey be *up hill*, he is there to assist. If the road be *stony* and *rugged*, he is there with me. If I meet with unpleasant companions on the way, God is the best of company. But I shall soon fill my paper if I go on at this rate. What I mean to say to you by all this preliminary and round-about matter is, that disagreeably as you may be situated, and up hill as you may find your course, yet one thing is certain, you may have the best company which mortal may look for, even GOD—and all things will work together for your good, if you will continue to love and serve HIM. Of one thing you are to be especially cautious, viz. never to forget that the life of a Christian *depends* on the regular supply, of food from the Father's table. To God then always go for this supply; and never think of neglecting it, more than you would your daily food, for the sustenance of the poor and perishing body. Indeed I think we may learn an excellent lesson from the circumstances which are connected with our returning wants in respect of food. In the morning we hunger for our *breakfast*—then our appetite needs the enjoyment of *dinner*—and then in the evening we must have our *supper*. It is thus three times a day that our bodies require, and as they require, so they receive food. In the morning and evening, and at noon-day, will I pray, says one of the Scripture characters, who knew the necessity of continual waiting upon God. In your situation, where you are so destitute of spiritual privileges, that one blessed and glorious privilege of having daily

communion with God, through the medium of fervent prayer, can never be denied you. It would be yours, if no truth and no religion existed in the city where your lot is cast.

"Long ere this, you will of course have heard of the death of Mr. S——. Since your departure I have not felt exactly at liberty to call on your mother and sisters, lest it should be supposed an attempt to induce them to attend St. Andrew's. I think, however, I shall call in a few days.

"I am at the present time inclined to think that there is an excellent state of religious feeling in our congregation. There is a remarkable spirit of prayer poured out on the members, and many careless persons are evidently beginning to be deeply interested. On Sunday, the 29th, Bishop White is to hold a confirmation, and the number of candidates, including several who have already been admitted to the communion, amounts to forty-three. This, even should there be no more, will make no less than eighty-six confirmed within the space of ten months; for our last confirmation was only in March. I trust and believe that the candidates are prepared by the Holy Spirit for taking upon them the vows of a solemn covenant with God.

"During the few months last past, we have had a severe visitation in the shape of influenza, and it has carried into the eternal world many old persons, and seems to have been peculiarly fatal to them. But few, in the midst of all the judgments of God, learn righteousness. Many are cut off in the midst of their sins. I trust that the Lord has preserved your own and the health of Mr. W——, and that together you are striving to follow the Lord with full purpose. And now commending you 'to the Lord, who is able to keep you from falling, and to present you faultless before the presence of his glory, with exceeding joy,'

"I remain, your sincere Friend and Pastor *yet*."

"I do not know that I should have been induced to answer your letter quite so speedily, had I not yesterday heard at the Bible class that Mrs. C. is about sailing for ————, as early as Saturday. You will thus have another member of St. Andrew's Church. I hope you will be enabled to have much Christian intercourse, and that you may mutually edify and comfort each other. I have very little to say to you on the score of intelligence. In the wisdom of God, I have been so much shut up this winter, that I have had very little opportunity of mingling even with the affairs of our own St. Andrew's. For the last six or eight weeks, I have been obliged, by the imperative orders of my physician, to abandon all exposure to the night air; consequently I have not lectured on Friday evening, neither have I attended any prayer-meetings during that period. This is a great deprivation to me, as I do most truly delight, especially in the plainness and familiarity of the Friday evening lecture, which I believe has been much blessed by our gracious God. But, one thing I know, and that is, that it has been the Lord's pleasure thus to lay me by for the evenings, and I have nothing to say, but take the language of Scripture, 'It is the Lord, let him do what seemeth him good.' The lectures have been kept up by several of my brethren in the ministry, and, upon the whole, they have been well attended.

"Our Tuesday Bible class has been but twice interrupted; and those interruptions were occasioned by violent snow-storms. We are now in the season of Lent, and our members are spending every Friday as a day of fasting and prayer. Last Friday was the commencement. The lecture-room was filled both morning and afternoon. I trust that these hours spent in prayer, will, in infinite mercy, bring down a blessing upon us. I am very much rejoiced to hear that you have an Episcopal clergyman among you, who seems to be disposed to do good. Beg him from me, though a stranger, to be particularly on his guard against that

bane of all Episcopal ministers in southern countries, a supposition that he can win people to religion by seeming to give in to some of their worldliness' and prejudices. Tell him, from one who has now had nearly twenty years of experience to teach him, that by such a course, absolutely *nothing* can be gained, but *every thing* lost; nothing can win souls to the Lord Jesus Christ, but the faithful preaching of the humbling doctrines of the cross, and the consistent walk and conversation of the minister; thus letting the people see, that there is a holy correspondence between what he says and what he does.

"I very much approve of the course you have taken, as it regards mingling with the world. You had even better have no associates, than those who can in no wise benefit your soul. It may be hard for a while to get along with such determinations, but if you are faithful, the Lord will bear you out in them.

"Within a few days we have had something which begins to wear the appearance of spring, and it has been truly delightful to us here, who have been shut up by one of the most uncomfortable winters that I ever remember to have experienced.

"In your letter you merely mention the name of Mr. ——, and say that he is well. We are very anxious to learn whether the serious impressions which appeared to have been made on his mind during the period of his sickness last summer, have been permanent, or whether his goodness has been like that of those of old, whom God complains of when he says, that it was 'like the morning cloud and the early dew, which pass away.' Mr. —— has an opportunity of ascertaining this, and I hope when I again have the pleasure of hearing from you, that you may be enabled to say something definite on a point which is very interesting to us, being relatives of his. His wife is one of the loveliest and most

devoted Christians in the world, and I trust his daughter has also decidedly chosen the Lord for her portion.

"There are many things in your letter which I would like very specifically to answer, but neither time nor paper will allow me. In a few months I trust you will be turning your face this way once more to visit us. I wish that your lot was cast here, but as God seems to will it otherwise, our duty is submission.

"And now I must again exhort you to be much in prayer, to be steadfast, immoveable, always abounding in the work of the Lord, forasmuch as the promise is, that your labours shall not be in vain in the Lord. Make my best regards to your husband; there is much for him to do in such a place as ——, and there is need of much circumspection. May the Lord enable him to hold fast his spiritual integrity, and grow in grace. I learn that the children are well, but have had no opportunity of special inquiry. Mrs. B. had some conversation with one of them between morning and afternoon service last Sunday. Mrs. B. and Miss T. send their love. By the blessing of God, our family is in good health.

"Believe me your affectionate friend and pastor."

The following letter was addressed to a young gentleman who had lately made a profession of religion. Its paternal tenderness and wisdom render it not only to him, but to others also, especially valuable.

"My Dear Sir,—

"Your letter, I can assure you, gave me great satisfaction; and I rejoice in God, that under circumstances so unfavourable as yours must be to any thing like the cultivation of religious affections, your serious impressions have not only remained, but have appeared to strengthen. I rejoice also that you have made a public profession of your faith in Jesus Christ, and I do most sincerely pray that you may be

enabled to adorn that profession, by a corresponding course of conduct and conversation. While I hope these things, I still tremble when I think of the disadvantageous circumstances under which you are compelled to pass your time. But while you are shut out from society peculiarly religious, and debarred the privilege and the blessing of a *preached gospel*, I know, and it is one great source of consolation, that you have what neither place nor circumstances can deprive you of—the Bible—to which you can resort for reading, and the Bible's Author, to whom you can resort for spiritual direction; and while under an humbling sense of your own deficiencies, you make the former according to its own inspired language 'the man of your counsel,' and the latter your chief companion by prayer at morn and even, and perhaps at mid-day, you cannot be materially estranged from the path of wisdom and happiness. But remember, my dear young friend, I beseech you, that you are in a world, and particularly in a situation of temptation, and that one false step may not only injure your religious character and the cause of Christ, but ruin your own peace of mind. In relation to every *action*, I trust you will seek to ascertain the will of God, and in all your modes of thinking, follow the standard which His *word* presents.

"It would gratify me very much to hear from you occasionally, and especially in relation to your progress in what is called the 'Divine Life;' whether you meet with ridicule, and reproach, and opposition,—and what kinds, and under what circumstances,—how far you are able to withstand the worldly enticements which your situation must present,—and indeed on all topics which are interesting to yourself, for they will be interesting to me.

"I have given a list of books to your friend, and I send you as a present from myself a few volumes. In the Bible the Christian has a library complete, but these other works are valuable as collateral helps, and your time cannot be better occupied, than in endeavouring to improve in all that

knowledge which concerns the soul's immortal interests. By the same hand which conveys this letter you will probably hear from your other friends, and from your relations. I rejoice to say that Miss —— is now a follower of the Lord Jesus Christ.

"Mrs. —— has been rescued from the brink of the grave, and in such a state of mind, that as far as I can judge, 'whether living or dying she is the Lord's.' Mrs. —— I have no opportunity of seeing on subjects of all, the most important; I think a line from you to her would be valuable. Your letter to me which I sent her, produced, I am told, a great I cannot say how deep an impression. It will be peculiarly gratifying for me to see you, and to find you 'growing in grace and in the knowledge of our Lord and Saviour Jesus Christ.

"Your sincere Friend,

"G. T. BEDELL."

"ADDRESSED TO A FATHER ON THE CONVERSION OF HIS DAUGHTER.

"My Dear Sir,—

"The letter which you did me the favour to address me, would have been sooner answered, had I not thought it best to wait the events of yesterday. I feel it a great privilege to be able to offer you my hearty congratulations, on what the Lord, in his mercy, has seen fit to accomplish in your dear and interesting daughters; and it is a peculiar satisfaction for me to do this to a father, on whose heart the dispensation of mercy and love may fall with the certainty of giving pleasure. Your letter was truly welcome to me, because it seemed to give me a discretion which has relieved me from much embarrassment.

"Your eldest daughter felt bound in conscience to seal her newly awakened attachment to the precious Saviour, by an approach in faith to the sacramental table, and after such ex-

aminations, as could not fail to have satisfied the most scrupulous as to her fitness, I consented that she should commemorate the dying love of Him, whose grace had been so signally manifested in her behalf. Yesterday, with her beloved Mrs. —— at her side, she knelt at our Master's table, and I had the blessed privilege of administering to her the symbols of the Saviour's broken body and poured out blood. I feel as if I ought to say, that she will make a Christian of a lovely spirit. Your other daughters, of whose conversion there can be no rational doubt, were deemed by myself, not too young to attach themselves to the Lord, even by a public profession; still, endeavouring to act with prudence, I thought it best that they should have no conversation with me on that subject. Your eldest daughter, therefore, was the only one of the five converts, who was admitted to the table of the Lord.

"By the help of God, according to your request, I will, as far as in me lies, watch over these dear young members of the fold of Christ."

The following was addressed to an officer in the navy, since deceased. It shows how his spirit of love for souls, extended itself even beyond the limits of his own charge.

"My Dear Sir,—

"There are some circumstances which appear to justify a departure from the ordinary course of dealing between man and man. I feel, then, as if the liberty I am now taking, is at least excusable from the motives by which I am actuated. It has just come to my knowledge, and in a measure accidentally, that you have been called to suffer under one of the severest dispensations which it is the lot of humanity to bear; and I earnestly desire, as one to whom the memory of your departed wife is dear, to offer you those sympathies, and to administer those consolations for which the present melan-

choly occasion call. I knew her in those days when she was all life and gaiety, and was always deeply interested in her beautiful simplicity of character; but for some years before her marriage, and since that period to the time of your visit to this city, I had not seen her. I was then surprised, distressed, and delighted—distressed to behold the ravages which ill health had already made, but delighted that she had been enabled to turn her attention to those things which, whether in health or in sickness, are essential to the future well-being of the soul. In reference to religion, she was a totally different being from the one I had known before; and although she did not appear to enjoy its comforts to that extent to which others are permitted to reach, yet this I could easily trace to the influence of bodily indisposition, and I apprehend, a presentiment of the catastrophe which to me has unexpectedly occurred. But why should I speak of her any more? The vision has fled,—and I trust that she is now enjoying that bliss for which I was fully persuaded she was daily preparing. The stroke which has thus cut you off from one so interesting and lovely as a companion and friend, is indeed severe; and these, (strange as it may appear to us,) are among those mysterious dealings of God, the real source of which is love, and the ultimate aim of which is the benefit and happiness of the afflicted. I am a stranger to the religious impressions which may animate your bosom: pardon me if I say, that I know not whether your attention has at all turned to the too much, and too fatally neglected matter of religion: but I know that every dispensation, and especially one so afflictive as this, is meant to call the mind from earthly to heavenly things; and in a moment of so much tenderness of heart, and of so much melancholy as this, I will venture, as a friend of your departed wife, to urge what I feel would be gratifying to her were she living, that if you have never sought unto the Lord you would now submit to the teaching of his hand; and if you

have, that you would take comfort from the assurances of his word, that all things shall work together for good to them that love him, and that our light affliction, which is but for a moment, will, if properly improved, work out a far more exceeding and eternal weight of glory. It is only those of a like faith and hope who will be permitted to associate hereafter; for the future destinies of men are as different as the characters which they here sustained. If you would dwell hereafter with those who have departed in the true faith of the Lord Jesus Christ, you must follow the example of that faith. If you would share the inheritance of the redeemed, you must travel in the path which led them to their celestial habitations. I hope that I am writing to one who knows these things, and who is aiming at an inheritance among them that are sanctified by faith in Christ Jesus. If not, my exhortation, I feel, will not be taken amiss, as it has been elicited by the claims of friendship which I once held towards one who how needs no sympathies, and who has found a dearer than any earthly friend ever could have been—a Saviour; who now enjoys a home far happier than the happiest of earth, a home of eternal rest. This dispensation reads the instructive lesson, 'be ye also ready;' and adds the exortation, 'be not slothful, but followers of those who through faith and patience inherit the promises.'

"In the merciful and wise appointment of God, time softens the severity of sorrows, and administers its own healing to the wounds of the heart; but infinitely better is that consolation which flows from the pure source of religion. I need no apology for having directed your attention to these topics, at such a time.

"It would be a matter of gratification, if at some future period, when your feelings would allow the exercise, you would give us some account of the last illness of Mrs. D——. My wife, as well as myself, takes great interest in this subject. I leave this, however, as a matter resting entirely

upon your own feelings. I have no peculiar claims, neither would I wish to urge a request of this kind, if in the least degree unpleasant. It is a mere personal gratification, and if it would harass your feelings, and bring back recollections of too painful a character, I could not expect it.

"With every feeling of sympathy, and every hope that this dispensation may be blessed to your everlasting welfare,

"I remain, my Dear Sir,

"Your Friend and Servant,

"G. T. BEDELL."

CHAPTER VII.

PASTORAL CHARACTER—ATTENTION TO COMMUNICANTS—THE EVILS ATTENDING A COUNTRY RESIDENCE—PASTORAL LETTER ON THE CHOLERA—PASTORAL REPROOFS—PASTORAL VISITS.

THE watchfulness over his people which we have already exhibited, and of which we have been able to present some interesting illustrations, extended to all the changing circumstances of their lives. No opportunity which might be improved by him for a good impression upon their minds, was allowed to pass unnoticed. In his preaching to them he was accustomed to take advantage of every occasion which might furnish to him room for any peculiarly useful remarks. The same vigilance followed them in their private scenes and relations. An interesting illustration of this, may be given in connexion with a habit which he found much increasing among his people. A large portion of his congregation were accustomed to be absent from the city during a portion of the summer, either for an occasional journey, or for a country residence. He saw and felt the ill effects frequently resulting from this interruption in their enjoyment of religious privileges and their discharge of religious duties. To warn those over whom he watched as one that must give an account, he addressed them especially upon this subject, on some Sunday early in the summer before their general de-

parture from the city, and again in the autumn after their return. I have not room for the exhibition of all his various addresses upon this subject. Some extracts from one will show his own feeling in connexion with it, and the vigilance with which he observed his people, and the fidelity with which he admonished and warned them. The subject of this address, delivered to them in the month of June, is "the evils attendant on a residence in the country, and on travelling."

"Since I have been settled in this city, the most cases of religious depression and declension which have come under my notice, have occurred in the autumn of the year, and among those professors of religion who have spent their summers in the country, or in travelling. This is a curious fact, and one, the causes of which are well worthy of investigation. I have been obliged to investigate the subject, in order that I might properly shape my pastoral instruction to individuals in private; and those investigations are so striking, that I believe it of great importance to discuss the subject as among the profitable themes of pulpit instruction. Upon what principles can we account for the fact, that in the autumn of the year, and among those who are professors of religion, we frequently find cases either of depression of spirits, or of absolute declension on the subject of religion? I can discuss this subject experimentally, because what I say is not abstract reasoning, but truth, gathered from the history of some melancholy cases. Let it not be supposed that I am about to object to passing the distressing heats of the summer among the shades and delicious retirements of the country; or that I in the least object to travelling. No; I am an advocate for these, and the necessities of my own health require the relaxation and refreshment which such changes are calculated to produce. But let us not be blind to the evils attendant on these things; let us not be ignorant of the de-

vices of the devil, for there can be no question that the great adversary takes advantage of this season to sow in our bosoms the seeds of departure from God, and then quiets our consciences by the plea that the evils were unavoidable.

"1. I mention an inattention to secret religious duties. The duties of the closet, such as reading, meditation, prayer, self-examination, are indispensably necessary to the welfare of the soul. Now a professor of religion starts off to spend the summer in travelling, or in the retirement of the country. In either case there is temptation to neglect these duties; public conveyances hurry us along, as if the object was to annihilate time and space; public houses afford small accommodation for reading and meditation and prayer. We start early in the morning and we travel till late at night; all is hurry and bustle, and nothing is thought of, except to accomplish our wish. Thus much as to travelling. If we are in the country, perhaps there are other persons with us of uncongenial dispositions and habits. We have small rooms, new occupations, and a variety of new engagements. I will venture to assert, that there is not within the sound of my voice, one solitary case of religious depression or declension as connected with this subject, where the individual, if honest, will not confess that he or she had neglected religious duties, especially those of a private character. Besides this, public duties are broken in upon; there are not the same Sabbath privileges which there are at home; and if there are, the heat and the want of conveyances are pleaded in excuse for neglecting them. All these, by a process just as natural as any which can be imagined, leads to depression; for just as well might we hope that our bodies should retain their vigour without food and exercise, as that our souls should flourish without that continued and intimate communion with God which alone supplies them aliment. The vegetable creation will not thrive without light, neither will the seed of divine grace which may have been sown in our

hearts, grow without the light of God's countenance. This must be sought, else it will be withheld, and leave the soul to darkness and to doubt. This is one cause of religious depression in some, and declension in others.

"2. But, second: to omission of duty, many add actual sin. Forced by circumstances, as they say, many professors of religion travel on the Sabbath, on the vain plea, that they shall commit as little sin by so doing, as by staying where they happen to be uncomfortably placed. Some are in large public establishments, and spend the day, not in their rooms, but in promiscuous company. Those who do not travel, but who are in the country, are apt to spend the Sunday very idly, or else improperly; neither going to Church, nor occupied in prayer and meditation. And besides this, there are many professing Christians, who, in the country, are the actual cause of sin in others. For instance, a family in the country, a few miles from the city, has the father, or the brother, remaining behind. What then? The wife and the relatives must be visited. Shall I leave my business? asks the husband. Oh no, I cannot spare time to see my family and friends during the week. When can I go? Ah, there is Sunday! It is no matter if I break God's law. I will go out on Saturday and stay till Monday. I shall gain two things by it; I shall see my family and spend my time with ease and comfort, and I shall lose nothing, but rather save a day. Some ride out on Sunday morning, and in again in the evening, and spend the day without religion. Thus the man breaks the commandment of God; the wife and the children are taught that the institutions of public worship are mere matters of convenience; duties are neglected; God is insulted. Is it wonderful that God withdraws his presence from those thus tempting him? Is it not rather wonderful that he does not cast them off for ever?

"Now in the fall of the year, the travellers return from

their tours, and those from the country to their homes; the closet is sought, but it has been too much neglected to give pleasure now. Spiritual darkness overwhelms the soul, and in anguish the individual cries, 'O that I were as in months past!' My friends, you bring this on yourselves. There is no necessity that you should neglect your duties of reading, meditation, prayer, self-examination; because if travelling or being in the country bring the neglect of God and your souls as necessary appendages, then you had better never travel. You had better endure the heat of the city, than neglect God and ruin your own souls. But this was not necessary. You permit your enemy to get the advantage over you. You gradually become careless and indifferent. One duty gives way, then another; one sin is committed, then another; and at length your conscience ceases to reprove. You then come back to the scenes of your usual religious associates, and conscience is at work, and then you discover the evil. This is the history of religious declension in some, and depression in others; and this leads me,

"II. To the remedy. If you must go into the country, or if you must travel, determine upon one thing before you go. God goes with you wherever you go. Set your face like a flint against sin; determine to do nothing, and encourage nothing, which you would not do and encourage at home. If you travel, where you reach on Sunday, stop; if there is a place of worship, go to it. If not, go to your chamber, and spend the day with the best of company, your God. Carry your Bible with you; think not to escape out of the presence of God; mingle not with indiscriminate or light company; give the day, and give your heart to God. If you are in the country near to any place of worship, or to the city, go to it; put yourself to some inconvenience; if not, spend the day with God. Do not encourage your husband or relatives in ruining their souls to enjoy your company. You thus become partakers of their sins.

"There must be a positive determination made to set your face against any thing which will draw you from God, directly or indirectly. You must be on your guard, and determine that on no account whatever will you bring yourselves into the difficulty. But perhaps some may say, then we must never travel, and never go into the country; we must stay and suffer in health; it is impossible to do otherwise, there are so many disadvantages. Permit me, my dear friends, to say to you, in the honesty and simplicity of the gospel, that if, in your individual case, these things are inseparable from your circumstances; if you cannot travel or go into the country without neglecting God and your souls, then it is your imperative duty never to travel, and never to go into the country. It cannot possibly be your duty to ruin your souls. You had better stay in the heat of the city; ay, if there should even be here, the 'pestilence that walketh in darkness, and the sickness that destroyeth at noonday.' Your children had better go to heaven before they have the guilt of actual sin on their souls; every inconvenience had better be endured than that you should lose both soul and body in hell, and be the ruin of your children also. The great business of your lives, permit me to tell you, is to regard eternity, not time; to see that you are prepared for death and judgment, rather than prepared for mere enjoyment. You know not when your Lord may come. For aught you can know to the contrary, you may be called away to judgment while far distant from your home; or from the shades and delights of your summer residence, you may be summoned to give an account of your stewardship. And if this should take place while you are thus neglecting God, your settlement at the day of judgment will be terrible indeed. I say, and the reason of every one cannot but respond to it, if you think travelling and country residence incompatible, with precisely the same state of mind and exercises of heart as are indispensable at home, then your

duty is to stay, and if the body perishes, the soul may be safe. But I do not believe these things incompatible. The situation is more difficult, it is true; but because it is difficult, it ought to rouse new energies. God can be served, and yet the distant journey taken, or the country quiet resorted to. But it requires you to fight against your inward corruptions, and to resist your great and spiritual adversary. You must be decided against the world, and friends and relatives, if you would save your souls from neglect of God."

To second his efforts in this public address, and still more personally and particularly to apply the admonitions which he had given, he placed in the hands of every member of the Church who was about leaving him under such circumstances, the following circular, the effect of which was made, by the divine blessing, most beneficial in many instances.

"My dear Friend,—

"You are about to take up your residence in the country for the summer season, or to spend the summer in travelling. Health, or recreation, or perhaps both, are the objects you have in view. As a professing Christian, you are about to be placed in a situation extremely dangerous to your spiritual welfare; and as the pastor set over you in the Lord, I feel that my duty can only be discharged by giving you warning of your danger, and calling your attention to some points of duty. Suffer me, then, by the Christian affection which I bear you, to ask your attention to the following considerations:—

"IF RESIDING IN THE COUNTRY,

"1. Never neglect your accustomed private duties of reading, meditation, self-examination, and prayer.

"2. Never fail to attend some place of worship on the Lord's-day, unless prevented by such circumstances as you are sure will excuse you in the eye of God.

"3. Never entertain invited company on the Lord's-day, and pay no visits, unless to the sick and needy, as acts of benevolence.

"4. Never engage in any thing either on the Lord's or on any secular day which will compromise your Christian consistency.

"5. Seek to do good to the souls of your family, and all others within your reach.

"6. Always remember that you are to 'stand before the judgment-seat of Christ.'

"IF TRAVELLING,

"1. Never, on any plea whatever, travel on the Lord's-day.

"2. Make your arrangements to stop, if possible, in some place where you can enjoy suitable religious privileges.

"3. If at a public house, or watering-place, on the Lord's-day, do not mingle with indiscriminate company. Keep your own room as much as possible, and be engaged in such a way as may make the day profitable to your souls, and honourable to your God.

"4. Every day find, or make time, for your private duties of reading, meditation, self-examination, and prayer.

"5. Carry tracts and good books with you, to read, distribute, or to lend, according to circumstances.

"6. Seek for opportunities to do good to the souls of those into whose society you may fall.

"7. Never, by deed or conversation, appear to be ashamed of your religious profession.

"8. Remember you are to 'stand before the judgment-seat of Christ.'

"Let me entreat you to read these items of advice over and over again, and recur to them in every time of temptation. They are the affectionate warnings of one who knows the danger of your situation, and whose 'heart's desire and

prayer to God' it is, that you may maintain your Christian integrity, honour God, live in obedience to his will, and enjoy the peace which can alone spring from a 'conscience void of offence,' 'because the love of God is shed abroad in the heart.'

"If neither a sense of duty, nor this affectionate appeal, can hinder you from sinning against God and your own soul, this pastoral letter will be my testimony when we stand together at the bar of God, that I have warned you of your danger, and am guiltless of your blood.

"Most truly, your Friend and Pastor."

I have never on any occasion witnessed a more interesting and melting scene, than when these circulars were delivered to his people in the last summer of his life, June 1834. He was lying upon the sofa in the vestry-room, after the services of the morning were concluded, exhausted and pale. He had preached with unusual power and feeling. It was the last sermon I ever heard from him. The day is thus described by one of the members of his Church:—

"Sunday, June 15.

"Our dear pastor, having returned for a day, from the country, notwithstanding his greatly enfeebled health, preached twice. In the morning from 2nd Corinthians, v. 1. 'For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens.' He stated that we have here first, the confident hope of the Christian; and second, the ground of that confidence. The simple ground of confidence he declared to be the promise of God; and the eternal inheritance perfectly sure to him who believes. He then inquired, Do we believe? enforcing the enjoyment of an assured hope as the privilege and duty of every Christian. O what a sermon was before us, in the pallid face, deathlike countenance,

and sometimes tremulous voice, of him who thus addressed us !"

Those of his congregation who were about leaving the city gathered around him after service, as he lay unable to rise and welcome them; and he addressed to each of them separately, a few low words of affectionate parting counsel. They all appeared to part with him in the fear that they should see his face no more, and none left him without tears. I could not but realize how precious was the bond that had united these children of his ministry, to him, and how happy the condition, even in his earthly connexions, of a man who had been so made a blessing of God to the souls of his people. I parted with him then also myself, and saw him no more, until I was called to perform the sad office of committing his body to the earth. O that the ministry and the departure of his brethren in the Church may be all like his !

The failure of his own health required him, in several of the last years of his life, to be absent from the city during some of the summer months. But wherever he was, his interest in the welfare of his beloved people could not be diminished. And when unable to address them personally, he communicated to them his views and wishes through short pastoral letters, which were always welcomed by them as messages of peculiar importance and interest. The following was addressed to them from the country, in the summer of 1832, to be read on a day of public humiliation and prayer, appointed by the civil authority, in relation to that dreaded pestilence, the cholera, which made its appearance on this continent during that season, and carried thousands of unprepared souls to an awful eternity.

"Dearly Beloved Brethren,—

"Had the proclamation of the governor been received previous to my arrangements for my usual summer journey,

I should have been with you to-day to mingle my own, with your supplications at a throne of grace and mercy. It grieves me to be obliged to be absent from you in a time like the present; but were I in the city I should be unable to perform any of the duties of the parish, as you are aware that for several years last past, I have been, for the most part, disabled during the month of August and most of September, from the full discharge of duties, either by positive illness or extreme debility, and forced to spend that portion of the time in travelling for health. I cannot, however, permit the present day of fasting, humiliation and prayer, to pass over without offering you a few words of advice and exhortation, as the pastor set over you in the Lord. As it regards the most of you, indeed I may say all, I have very little fear as to your immediate exposure to the attack of the pestilence which has now appeared in our beloved city, for I am aware that our congregation is composed of those whose habits of life, humanly speaking, render them less liable to attack. I say this not to arrest any salutary alarm which may be on your minds, but to prevent unnecessary fear. Maintain those habits of temperance and regularity of living which have hitherto characterized you, and be much engaged in works of charity and mercy, and you may reasonably hope to be exempt from a disease which experience shows to have, as a general rule, selected its victims from among those whose habits of life have not been in accordance with the rules of gospel sobriety. To this there have been exceptions, but I pray God that the exceptions may not fall among my beloved people. Let the course of Divine Providence, however, be what it may, there is one method of disarming the pestilence of the terrors with which it is otherwise invested. Let those among you who have a good hope through grace that your sins are pardoned and yourselves accepted in the Lord Jesus, be 'diligent that ye be found of him without spot and blameless.' See that ye grow in grace, and that especially in this

season ye be much engaged in prayer, that the Lord will look upon our city in mercy, and stay the hand of his righteous judgments. Be ye active in the discharge of Christian duties; and keeping a firm confidence in Him whom you have taken as your Saviour, do your duty to your fellow men. If under these circumstances the arrows of the destroyer shall fall on any of you, you would only realize the truth of the declaration,

> 'Death's but the servant Jesus sends
> To call you to his arms.'

"But there are some of you, my dearly beloved brethren, concerning whom I have great sorrow in my heart. I mean those to whom I have so many years preached the gospel, and who, as yet, have refused to receive its offers of mercy to the salvation of their souls. Let me beseech you to listen to the voice of God, now that His voice speaks to you under circumstances of so much solemnity as the present. There are those among you who may be cut off in your sins; and let me press on you the solemn inquiry of the Apostle—'If the righteous scarcely be saved, where shall the ungodly and the sinner appear?' Take warning, I entreat you, and now in the time of this visitation of judgment, 'take heed to the things which concern your everlasting peace, ere they be for ever hidden from your eyes.' This exhortation is always appropriate, but more particularly so at the present time, when death comes as a thief in the night, and leaves no time or opportunity to make your peace with God. I have no pressing solicitude as to any of you except those who are in the condition last described; but for you I feel much, lest any of you should be called to your solemn account of judgment before you have by faith secured that interest in the Lord Jesus Christ, which alone can enable you to render

that account with joy and not with grief. Let me again and again beseech you to repent and return to the Lord, and to works meet for repentance; and then should God's visitation reach you personally, it would only prostrate your bodies in the dust, but leave your souls safe in the sure salvation of the Lord Jesus. Let me beg of you to give heed to these lines from one who has now for nine years addressed you, and who, though compelled by reason of his own precarious health, to be absent, still desires to present to your consideration, even through the imperfect medium of a letter, the calls and the offers of the gospel.

"To all of you who, in the midst of the pestilence that walketh in darkness, and the sickness that destroyeth at the noon-day, are yet privileged to meet together for prayer and supplication, let me urge the necessity of a deep and heartfelt humility in the sight of God. 'Rend your hearts, and turn unto the Lord your God, for he is gracious and merciful, long-suffering, and of great goodness, and repenteth him of the evil,' peradventure he will hear and leave a blessing in answer to your prayers. Wherever the providence of God may find me on the day you assemble, I shall strive to be with you in spirit, though not in bodily presence; and under any circumstances shall not fail to pray for you, that the Lord may keep you safely; and that though thousands fall beside you, and ten thousand at your right hand, no plague may come nigh you or your dwellings. And I trust that in your prayers and supplications you will not fail to remember him who needs the benefit of your most ardent and persevering prayers, both for his bodily and spiritual health.

"Through the medium of my friend and assistant, to whose discretion I have entrusted that portion of the concerns of our Church which fall to my lot, I shall frequently hear of your welfare. May the Lord be with him and you, and may the Holy Spirit so sanctify this afflictive dispensa-

tion to us all, that our souls may reap the intended benefit, both in time and throughout eternity.

"I remain, dearly beloved Brethren,

"Your Friend and Pastor."

One of the most difficult duties of the private friend, or the Christian pastor, is the administration of necessary reproof to those who err. Dr. Bedell was especially calculated, from the very peculiar delicacy and sensitiveness of his character and temperament, to feel this difficulty deeply, and to shrink from the proper discharge of the duty. But the spirit of love by which he was governed, and the full and sincere consecration of himself to the duties of the ministry, sustained him in this also, and enabled him to exercise this office with fidelity. The letter below, a copy of which was sent to individuals among his people, as occasion required, presents a singular and beautiful illustration of the delicacy with which this painful duty was discharged by him, and the way in which he used, with experience and skill, "the sword of the Spirit," which is the word of God, in contending with difficulties which arose around him.

"(PRIVATE.)

"My Dear Friend,—

"Among the duties of the ministry laid down in the Scriptures, I find the following, 'to reprove, rebuke, exhort with all long-suffering and doctrine.' I have frequently found, that a hint given in a spirit of love, has been effectual to remove an error or to rectify an abuse; and that such a hint, if given in Scripture language, carries with it peculiar weight, I purpose to adopt this plan. Sometimes I wish to rebuke, sometimes to commend. I shall do both without offence, if I do them in the words of God. To illustrate my meaning: If I send this letter to one of my communicants, and

simply quote at the bottom Luke x. 41, 42, I mean that one to understand that I think him or her neglecting the soul for worldly concerns. If I quote Hebrews x. 23—25, it will be understood that I think the individual to whom it is sent, negligent in attendance at the lectures or prayer-meetings. If I quote 2 Corinthians vi. 17, it will be understood that I consider the person addressed entirely too much disposed to enter into follies and amusements inconsistent with the Christian calling. If I quote 1 Peter iii. 3, 4, it will be understood that I allude to dress, &c. If I quote Proverbs xvi. 32, it will be understood that I consider the individual under the influence of an improper spirit. These I mean as mere specimens for explanation, and will be sufficient to show my meaning. The passage I mean for you may be different from any of these, and you will see it at the bottom of the page. I pray you to turn to it at once; ascertain what I mean, pray over it, and see if the hint thus affectionately given, may not, by a divine blessing, conduce to your spiritual and eternal good. No one knows that I have addressed this letter to you. It is meant as entirely of a private character. May the Lord bless you, and keep you by his grace, through faith unto salvation.

"Your Friend and Pastor."

But his decision and boldness in reproving and warning were in no degree less manifest than his skill. This will be evident from the following letter addressed to a member of his Church whom he considered as a backslider.

"My Dear Friend,—

"Had I this morning received the melancholy intelligence of the death of some near relative, it could not prove so oppressive to my feelings as something which I have this moment heard in relation to yourself, and something which I can scarcely yet bring myself to believe. Can it be possi-

ble, that you suffer yourself to be enticed to the theatre—and is it possible that you have permitted a ball at your house, and on an evening too, when I had been accustomed to see you in the house of God?

"I did not believe these things, because you fully knew my views on all these matters, and as far as my recollection serves, always agreed with me, in their being utterly inconsistent with the true Christian profession. And I was still less inclined to believe these things because it was only lately that you voluntarily mentioned your dislike even of the character that your musical parties had assumed.

"It is utterly impossible for me to tell you the sorrow which overpresses my heart on the reception of this information—sorrow on my own account, for I am selfish in my grief, because there is not an individual upon whom my confidence has been more fully placed;—sorrow on your account, for how can these things be without an abandonment of Christ, and the prospect of eternal ruin as the consequence?—sorrow on account of religion; for oh, how many will stumble and fall over this 'stumbling block.' If I could deny the truth of the information, I would most willingly do it with tears, and even write it in my own blood. I know perfectly well that there may be such things as family obstacles, in the way of a pleasant discharge of duty. But it is impossible that any thing should offer an excuse for the departure from the line of Christian duty. He that loveth father or mother, wife or children, *more* than Christ, cannot be his disciple; and it is a Christian's duty at all hazards, *to rule his household* after the precepts of the Lord. Oh, let me beg of you, my dear friend, to retrace those wandering footsteps—to repent of this departure, and in the deepest humility to seek the pardon of the Lord, and grace to be a *decided* Christian. If you are not willing to be on the Lord's side, I pray you for your soul's sake, do not add to a worldly course, the great condemnation of a Christian profession. Give up the

one or the other. The most dangerous of all states is an attempt to unite the two. Oh that I could hear you say, 'I will arise and go to my Father.' For this I will pray, for who in this world do I love better, my friend and my benefactor?

"I hope I have not hurt your feelings. As a minister of God, under whose instrumentality you made a profession of religion, I have only discharged my duty, and discharged it faithfully, because I am more attached to you than to any other. If you cannot purpose to adorn the doctrine of Christ by a consistent profession, God give me grace to mourn as one who mourns for the dead.

"Your afflicted Friend,

"G. T. BEDELL."

The following pastoral letter, addressed to the congregation, will show the fidelity of his watchfulness as a shepherd of the flock, under another aspect. Whatever was the difficulty before him, he had no fear in meeting it, and was able always, with "an open face," and a sincere and affectionate spirit, to go through the emergencies of trial to which he was called. The circumstances attending the present letter, will be sufficiently explained in itself.

"Dearly Beloved Brethren,—

"It is probable the most of you are aware that it will not be in my power to attend to the usual evening services of our Church until the weather shall become more moderate and settled. Having suffered much this season from exposure to the night air, in consequence of the peculiar severity of the winter, my physician, in whose judgment I place implicit confidence, has thought it best that I should not attempt my customary duties on Friday evenings, until I can do it with more probable safety to myself. To this arrangement

I submit, because I feel that my own most earnest desires are not to be put in competition with the medical advice formed on mature deliberation. God be praised, I feel that my health is very materially improved from what it was three weeks ago; and I rejoice in the prospect of not being prevented from discharging my duties on the Lord's-day.

"When I found that I should be compelled to relinquish the idea of lecturing for the space of at least five or six weeks, my mind became painfully exercised as to what was the course of my duty in relation to the Friday evening lecture. I regret to be compelled to say that I felt, as if it might be my duty to close the lectures, because I did fear that the attendance might be so diminished as to be observed by those who would kindly assist me in the period of my absence. On mature reflection, however, I came to the conclusion, that let those who were accustomed to attend, take what course they might, it was my obvious duty not to close up the opportunity of religious instruction. The intention of this pastoral letter, is to express my opinion on a subject which has never ceased to give uneasiness to my mind, viz: the unchristian disposition manifested by many to forsake the instruction of the Lord's house, whenever the preacher may not be one who in all respects may gratify their tastes. This is an unwholesome state of feeling which I have long known to exist among ourselves, to a considerable extent; and which cannot be too strongly reprobated as inconsistent with a right state of feeling towards the worship and the word of God. Where the minister who preaches is known and believed to preach the truth as it is in Jesus, there is no excuse which can justify a feeling of dislike to his ministrations. It is a direct and positive proof of the want of a sound spiritual state. Under no circumstances, unless the character of the minister be such as may not be approved, or unless he is not believed to deliver the message of the

gospel in simplicity and godly sincerity, is it justifiable to feel a disrelish to his ministrations. And though it is natural and cannot be avoided, to be more gratified with one than with another, yet wherever providential circumstances place a minister before the people, reverence for the word of God ought to ensure him a respectful attention.

"I have felt these things most painfully, because I have seen and known many who will not attend either on Sundays or at the lectures, unless they are first assured who is to be the preacher. This is peculiarly distressing to myself, because when any of my brethren in the ministry assist me, it is purely because they desire to render me the aid which my health requires; and what ought to give me more pain than the reflection, that my own people are not willing to appreciate the services done from the spirit of kindness to their own minister?

"I am happy to say, that both in relation to the services on Sundays, and in relation to these lectures, there has been a manifest improvement, and apparently a much better state of feeling than formerly existed. And I do not write these things so much to complain of what at present exists, as I do to caution you on a subject which I fear is not as much thought of as it should be. Especially by those accustomed to attend the lectures, and still more particularly by those who are the professing members of this Church, I expect a course of conduct conformable to the gospel. Let them be in their places, just as if I was to be there; let them give heed to the message just as if I had been so highly privileged as to deliver it. It is in this way alone, that a blessing can be expected, and I hardly need to say, that it is in this way alone that my feelings can be gratified. Let me but see that the services of my dear brethren who kindly assist me are duly appreciated, and I shall then take pleasure in addressing you, when in the mercy of God, I may again be permitted to resume the lectures myself; but it will be with pain that I

shall come back, if I find that the attendance in the mean time has been much depreciated.

"It is my anxious desire for your spiritual welfare, brethren, that has induced me to touch, even lightly as I have, on this subject. But I do wish my beloved people under all circumstances, to love and honour the gospel for the gospel's sake, and to feel that they are highly distinguished by God in being at all permitted to hear the gospel in its purity; and let me beseech you all to seek to profit by that preaching, and earnestly to take heed to the things which you hear, lest at any time you should let them slip. Whether it is I, your minister set over you in the Lord, or whether it is any one of my brethren whose good will to me has induced them to consent to this duty, who addresses you, oh! let the gospel be mixed with faith, so that instead of being a savour of death unto death, it may be a savour of life unto life. Too long have very many of you neglected the things which concern your everlasting peace; too long have you misused the mercies of God; too long have you trampled under foot the love of a Saviour. I pray you cease from these things and return unto the Lord. In this your day of merciful visitation, he stands ready to receive you, and pardon your sins, and forgive you freely. May the Lord have you in his holy keeping; may he lift up the light of his countenance upon you, and give you peace here and happiness hereafter, is the prayer, through Jesus Christ, of

"Your affectionate Friend and Pastor."

No one could feel more deeply the importance for a pastor, of cultivating habits of frequent and affectionate intercourse with the people of his charge. In connexion with all the instruments of good to which we have already referred, he considered habitual visiting among them as the best method, not only of obtaining a correct view of their peculiar characters, circumstances, and feelings, but also of discharging the

obligations of an efficient teacher, and a watchful shepherd. His habit of personal visiting was necessarily very much affected by the decline of his health. But as long as he was at all able to fulfil this part of his duty, it was one in which he took great delight, and in which he was especially useful. He adopted various methods in the performance of pastoral visits, that he might secure a regular and proper portion of attention to every family. He kept an alphabetical register of the congregation, and marked under its proper date every visit which was made to each family, and made proper notes to guide him in the use of any circumstances of an interesting character which occurred in his connexion with individual families. If there was any appearance of serious inquiry or attention in any family among those who had not given themselves up to the Lord, an early day was appointed for the repetition of his visit. He watched all indications of good, and tried to take advantage of them all. His general object was to accomplish three visits in each year to every family, beside his occasional visits to the sick and the afflicted. This extent of duty, however, the increase of his congregation, and the failure of his own health, for some years previous to his death, placed quite beyond his power.

Until the decline of his health rendered the night air prejudicial and dangerous, he often made evening pastoral visits upon the following plan. The family at whose house he had appointed to be on the designated evening, invited such of their friends as they thought proper, and when joined by their pastor and his family, the evening was passed in conversation upon religious subjects and duties, calculated to bring to view personal difficulties and interests, and was closed with the reading and exposition of the Scriptures, and with prayer. These pastoral visits were characterized by the manner in which he received his friends at his own house. Religion was there always the prominent subject, while his simplicity and cheerfulness, and ease of manners, made it

always a welcome and interesting subject. The benefit and gratification which was derived from these visits, made the reluctance at separating, when the proper hour had arrived, entirely mutual.

In his visits to the sick and afflicted, the meekness and solemnity of his deportment, united with the spirituality and experience and knowledge of religious truth, exhibited in his conversation, secured the deepest attention and interest, and made him an uniform instrument of good in the hands of God. The most obdurate hearts were subdued, and sometimes whole families were blessed by the grace of God under his peculiarly excellent ministrations. On one occasion, when he was visiting one of the members of his charge in sickness, this fact was particularly illustrated. The family with whom this person resided, and who were not professors of religion, were, at the request of the sick man, invited to be present. The disease of this person was considered incurable, and the scene was well calculated to awaken and impress even the most thoughtless and indifferent. One among the family, who had been a long time the subject of disease, and who was confined to her room, refused at first to be carried into the other room. Her mind had been much prejudiced against this minister of the Lord, and the strictness of religious course and character which he inculcated. But after much solicitation she yielded, and having been thus an eye witness, as she afterwards said, of the gentleness and holiness of his manner, and of the peaceful and attractive serenity of such a chamber of death, she expressed an earnest desire to have an interview with the pastor on her own account. He placed before her a simple view of the plan of salvation, and, through the blessing of God, she was enabled clearly to understand the system of the gospel, and to embrace it as her hope. She shortly died in the consolation and triumph of faith, and for her few remaining days, she ceased not to bless God, who had sent to her aid such a

guide in the ways of eternal life. The good which was thus begun in this family, continued under his ministrations, until every member of it, varying in age from seventeen to eighty years, was rejoicing in God the Saviour.

These instances of his usefulness in his private ministry are in no degree peculiar. Such as he appeared on these occasions, he always was. Habitually anxious to do good, he lost no opportunity to proclaim the riches of a Saviour's mercy to the perishing children of men. The following instances, communicated by a member of his Church, will illustrate this prevailing spirit.

"His simplicity was striking, as it is in all the *truly* great—it was a childlike simplicity, which blended as it was with dignity, kindness and unobtrusive solicitude for the welfare of his fellow men, was well calculated to inspire the beholder with feelings of reverence and admiration, knowing they were the companions of deep, practical piety, which was evinced first, by his humility, and secondly, his self-denial. I well remember an instance of the latter. It was the first season the cholera made its appearance in the United States; every one near us seemed filled with alarm, quite different from their former deportment; but in him you could observe not the slightest change, either in tone or manner; before this he had seemed more *solemn* than those who were about him; now *they* were more solemn than he was. I presume he long lived as with eternity just opening before him, and this to others alarming messenger to the grave, gave him no sensation so new as to change his calmness to fear or affright, notwithstanding he was in peculiarly trying circumstances. His only son was at the Flushing Institute; all communication was entirely interdicted between New-York and Philadelphia, and thus his return to his family at this trying season was impossible. Dr. Bedell had just learned all these particulars, the existence of the plague and

the impracticability of having his son with him, &c.; yet he left all, not even once so much as alluding to his own concerns, and devoted himself to counsel and support others who needed his direction; yes, he meekly sat with us in affliction, appearing not even to think of himself or his child, until we came to a satisfactory decision relative to our affairs.

* * * "One evening I had been conversing with a friend while Dr. B. was present; we only parted for family prayers. Dr. B. led family worship; it was almost incredible that he and my friend should have had no conversation together previous to worship, for his lecture on one of the Psalms was so strangely in connexion—"persevere, confess your sins to God, go to the foot of the cross." This was the substance of his exhortation. My friend remarked this wonderful similarity, saying, the good Spirit put it into his mind, the Lord saw our little meeting—(I was then under deep exercise of mind, but I think not a converted Christian)—it really seem-as if he might have been present and heard every word which we had spoken, and just have gone on from where we left off. But no one but God the Spirit, had influenced his mind. The hymn, at least, I really thought my friend handed him, but she had not.

* * * "On another occasion, Dr. Bedell came and sat about two hours. The day before I had been told it was impossible for him to come; and how did he come! He then had a blister on his breast, and had had seven, since he had seen us! What a state of health! and thus he laboured; but he has 'entered into rest.' How glorious the repose for a Christian soldier after such warfare! What are *we* sowing, and *how?* is it good seed? and do we sow it 'sparingly,' or do we sow it 'plentifully?' May we be enabled to work while it is day. We have but a *winter* day—short, dark and fleeting—in this *cold* land of our pilgrimage. But I have digressed—I was led away by my feelings. During the above-

mentioned visit, our conversation was principally on the communion. One of his observations was, 'if a root of bitterness remained in the heart, he thought there was room to fear for the state of that soul.' Some one told him we were his chickens; he sweetly laughed and replied, 'I only hope I shall be able to feed you.' Left us Bickersteth on the Lord's Supper to read.

* * * "I once took tea at Dr. Bedell's;—*he* had family service—he was very sick—his little daughter stood by him and read a portion of Scripture aloud. He prayed—and O when he said, as if for his own soul, 'not for any works of righteousness which we have done,' I thought if such an one could exclaim 'not for any works of righteousness,' &c. what *should* be the cry of thousands of professing Christians, professors of the *same* Christianity, and blessed (or *cursed* it may be if they abuse the talent) with bodily health far different from his."

CHAPTER VIII.

PASTORAL CHARACTER—PRAYER MEETINGS—REVIVALS OF RELIGION —REGULARITY IN SERVICES.

THE pastoral character of Dr. Bedell was exhibited in so many varied attributes of excellence, that I feel myself called upon, to dwell upon it with much minuteness. A more valuable model of ministerial fidelity and wisdom, can hardly be presented by the history of the Church. Beside the various characteristics of his ministry already exhibited—others equally valuable remain to be noticed. One very important and influential department of his pastoral duty was the establishment of frequent religious meetings during the week; both those which regularly occurred for social prayer and improvement in every week, and those which were occasional and connected with the changing seasons of the year, and the circumstances of his congregation. He appointed a regular lecture on Friday evening of each week, which, for some years, was held in the lecture-room belonging to the Church, but afterwards, in consequence of the increase of attendance, entirely beyond the capacity of the room, was transferred to the Church. These lectures were generally familiar expositions of Scripture, especially adapted to the cultivation of Christian character in those who had professed themselves to be the followers of the Saviour, pre-

suming that the larger portion of the congregation assembled upon such occasions was composed of this description of hearers. He had great facility in a simple style of extemporaneous speaking, and probably none of his services were more interesting or instructive to the serious portion of his audience, than these informal lectures. They furnished occasions too, by which many persons who were not statedly under his ministry, gained a knowledge of the truth; and many souls are the seals of his apostleship, both as members of the Church to which his life was especially devoted, and of others also, who received their first valuable religious impressions and instruction by being induced to attend this Friday evening service at St. Andrew's Church. On Saturday evening of every week, there was a social meeting for prayer among the members of the Church, which he attended as frequently as his health and other duties would allow. His heart was much devoted to the encouragement of the spirit and habit of prayer among his people. During the season of Lent, a prayer-meeting was held every day, sometimes when the season would permit it with convenience, at six o'clock in the morning; and at others, in the afternoon. Every Friday in Lent was set apart as a special season of fasting and prayer, when, during some seasons, a large portion of the members of the Church were assembled three several times in the day for the worship of God. From these seasons, the richest blessings have flowed to the congregation, and numbers, as the divine answer to the prayers of the people of God, have been brought from darkness to his marvellous light. Beside these occasions, there was observed a monthly prayer-meeting in connexion with the great cause of Christian missions, and also frequent meetings of the Sunday-school teachers, Bible classes, and religious societies of the Church. Nearly every day in the year, there was some religious meeting in connexion with St. Andrew's Church. This was an important item in the ministry of

Dr. Bedell. He begun, continued, and ended every effort in prayer. His views of the importance of meetings for prayer among the members of his Church were well known, and very decided. They characterized his whole habit of ministry in connexion with St. Andrew's Church. Very often on Sunday, after the regular services of the day were concluded, he invited the members of the Church to a meeting for prayer in the vestry-room, for a blessing upon the labours of the day. The prominence which he gave to these views has been already remarkably displayed in the fact related, of their plain and fearless introduction in an address at a meeting in Christ Church, Philadelphia, for the formation of a Prayer-book Society, at which the venerable Bishop White presided, and most of the clergy of the city were present. To this fact there is given a peculiar interest, from its having been his last anniversary address, but a few months before his death, and after his health had been proclaimed by his physician to be verging to the close of life, and of course the final and deliberate conclusion of his extensive and experienced ministry. He was perfectly aware of the exceptions which were made to this part of his ministry, as countenancing irregularities in the Church. But while he was satisfied of the groundless character of the charge, it altered not his own views, or purpose, or course. And the manifest blessing which has rested upon his efforts to do good among the people of his charge, will show that, however men might, in some cases, think proper to condemn, God has been pleased to accept and approve.

In the following extract from a letter to some friends in England, he alludes to an affecting instance of what he deemed to be the result of the united prayers of his people.

"In your former letter you allude to the illness with which I was seized, just before your departure from America. Indeed I never had an attack which prostrated me so much as

that. The Lord in mercy brought me through, and ever since my health has been considerably better. To his gracious name be all the praise. It will be interesting to you to learn, that during the whole of that sickness, my dear pious people met together to pray for me, and on Good Friday, connected with all the other solemnities of that solemn day, were engaged from eight o'clock in the morning, until six in the evening, having never left the room in which they had assembled, except for the public service. At five o'clock that afternoon, the crisis of my disease was passed. Dr. M. when he came in, pronounced the change decidedly for the better. At that hour of prayer and supplication, the fever left me, and from that time, I speedily recovered. I take it at the hand of God, as an answer to the prayers of his own people. May I pray for them, and labour for them, while prayer and labour are yet within my reach. I have a blessed company of God's people about me, to hold up my hands. I trust I can say of the most of our communicants, from all that can be judged, they are of 'such as shall be saved.' "

The subject of prayer-meetings and social weekly religious services, ought not to be passed over in this biography, without expressing unfeigned thankfulness at the change which God has wrought in the minds of many in regard to it. The principles which marked the ministry of Dr. Bedell in this respect, have been now extended far and wide in the Episcopal Church. The minister who is without what used to be called, by way of contempt, "night meetings," is now an exception to the rule which governs in the practice of the Church. The "Lecture Room" is considered throughout our borders, a most desirable, nay, an almost indispensable appendage to the consecrated house of God. Every year is adding to the extension of these blessed evidences and instruments of good in our Sion, and every year is accordingly witnessing the increase of true and effectual piety among

our people. When Dr. Bedell's ministry commenced in Philadelphia, he had few brethren in the ministry to co-operate in what were then considered irregularities in the Church. In one of his sermons he thus refers to, and answers a difficulty, which he found thrown in his way.

"Where grace reigns in lively exercise, there is nothing so delightful as the privilege of social worship. The lively Christian loves every opportunity of prayer, whether it be the small circle of the prayer-meeting, or the weekly lecture, or the more stately and well ordered devotions of the consecrated sanctuary; and there are few circumstances which can keep him from availing himself of all these helps and privileges. But lukewarmness lays its cold hand on all these things. By some, for instance, the social prayer-meeting is objected to, because they say, that it is not orthodox;—the Church disallows it; it is a nursery for spiritual pride. Now as a matter of vindication, I have only to say, that the *Church* says no such thing, however some may have thus represented. Several of the most spiritual and devoted Bishops which we have in this country, are the warm and decided advocates of these exercises. One of these Bishops has written largely upon this subject; and in relation to another, I can say, from personal knowledge, that on one visit made by myself, I attended eleven of this kind of meetings, in the space of a fortnight. So much on the subject of their regularity and orthodoxy. But here is the true secret, in the great majority of instances, 'because thou art lukewarm.' Let me not be misunderstood. I grant that there are many persons who do really and conscientiously believe that they cannot profitably encourage them; yet as to the majority of cases, where objections are made to prayer-meetings, it is because lukewarmness has clothed herself in the mistaken garb of orthodoxy and regularity."

But the difficulty here referred to now hardly exists among us. The concession is universal, that services of a less formal character than the public services of the Lord's-day are indispensable to the maintenance of the spirit and dominion of true piety. Upon this subject, controversy has ceased among us, and Judah no longer vexes Ephraim. In a ministry now not a short one, in the same city in which Dr. Bedell laboured, I am bound to bear my testimony, that I have never met with, nor heard of an objection to the discharge of my duties upon such principles, as seem to me, to be most expedient,—while I have witnessed "night meetings" of some description, for religious services and the promotion of piety, established and encouraged, by every clergyman, and in every congregation of the Episcopal Church, in this city. How glorious and delightful is the progress of truth and peace among us! The Episcopal Church is seen united in all her borders;—her ministers labouring to preach, Christ the wisdom of God, and the power of God unto salvation for man;—encouraging each other in the work committed to them, and all conceding to all, the liberty of fulfilling the ministry which they have received, according to their views of right and duty, in the full and affectionate conformity which all have promised, "to the doctrine, discipline, and worship of the Church." Happy are we in such a case! May God be praised for the blessing, and continue the unspeakable benefit to us, and our heirs for ever!

In connexion with this subject may be also related the continued earnestness of Dr. Bedell for the increase and revival of true piety in his Church, and the frequency and extent in which the Church was blessed with precious seasons of refreshing from the presence of God. While he was the rector of St. Andrew's Church, there were several of those blessed outpourings of the Spirit of God, with which the American Churches have been so frequently favoured, under which many souls together were awakened from sin, and brought to

a knowledge and acceptance of forgiveness in the blood of the Lord Jesus Christ. These seasons of revival, it may be remarked, generally followed the weeks of Lent, which had been passed, as we have seen, by this people in habitual prayer. His eager desire for the conversion of his hearers kept him ever upon the watch, for any promising indications among them, of special attention to the great concerns of their souls. He marked the first manifestation of peculiar seriousness and interest, and welcomed it as the dawn of glorious light. He immediately called together, in a separate and stated meeting for prayer and religious conversation, all whose minds were seriously impressed with a view of their own dangers and wants; and like a faithful shepherd, having thus withdrawn the feeble from the residue of the flock, he set himself to bind up the broken heart, to guide the seeking soul to Christ, and to lead them all, to a full and immediate acceptance of the divine offers of salvation, and to an unreserved dedication of themselves to God. The results of these meetings for awakened and anxious persons, were most valuable and happy. He became individually acquainted with the cases, and feelings, and circumstances of all; and they found in the advice and exhortation which he was able thus to give them, the means of wisdom unto salvation. In preparing those, who gave evidence that they had believed with their hearts unto righteousness, for a public profession of religion, we have already seen evidence of his vigilant and guarded habit. He watched over them and instructed them as a father does his children, meeting them collectively and individually, again and again, for instruction and prayer, in reference to the profession which they were to make, of personal devotion to God their Saviour. In his arrangements for the occasion of their confirmation, his remarkable love for order and harmony left no circumstance unnoticed that might promote the serious impression or happy feeling which he desired to have produced. Every candidate for

the ordinance had a particular seat and position assigned, so that there could be no confusion, nor any disturbance from this source, of the state of feeling which he desired. As the result of this care in all arrangements, both those of the greater and less consequence in themselves, there was uniformly an important and deep impression produced upon the minds of the congregation, by the administration of this ordinance; as there was also by his method of administering all the Christian ordinances; and many have dated their first desires for a religious character and hope, from a personal observation of these interesting scenes. One such occasion is described in the following extract:—

"During a period of great seriousness, and very soon after I had professed the name of Christ, many were about to make a public profession of religion; our dear pastor had delivered a deeply interesting course of lectures, on the subject of confirmation, and had conversed privately with all the candidates about to partake of that solemn rite. None could say that they were ignorant of the nature of those vows which were to be ratified by the recipient of confirmation it St. Andrew's. Faithfully, perseveringly, and affectionately did Dr. Bedell, both in season and out of season, instruct all who came to him for counsel, upon a subject of such deep solemnity. Sabbath morning was the season selected on this occasion, and when memory reverts to that morning, my heart feels as though it would invoke the holy influence which pervaded the sanctuary on that blessed day, and from its deepest recesses, breathe desires like these, Come, blessed Spirit! who wert so sweetly present then, and visit again all our hearts with the same elevating influence which then touched us with hallowed emotions of penitence and love.

"At an early hour the candidates had all assembled, I think above fifty were present; they were seated in pews

near the chancel, and presented an appearance of solemnity, simplicity, and devotion, which was touching in the extreme; there was reason to hope that in every case, they were about cheerfully, understandingly, and without reserve, to dedicate themselves to the service of God. They were almost all in the freshest season of youth, and there in the sanctuary, before the altar of the Most High, removed far away from the busy scenes of the world, they had turned aside to sit at the feet of Jesus; like Mary, to choose that better part, which shall not be taken away from them; many had left father and mother, sister and brother, to follow Christ; youth, beauty, and talent knelt that day beneath the cross of Jesus, and in the presence of men and angels, vowed to be his for ever. It was a scene with which the world cannot sympathize, for it could not yield them joy to see so many of their young companions leaving their ranks and joining themselves unto the crucified Saviour. In the afternoon, they were all again assembled in the same seats, to hear from the lips of their spiritual father, a sermon addressed to them from these words—'When thou vowest a vow, defer not to pay.' Doubtless you remember with what fidelity he warned them of their dangers, encouraged them by directing them to the 'Captain of their salvation,' commended them to the prayers and counsels of their Christian brethren, and with holy love to him 'who was able to keep them from falling.' Even now can I hear the solemn tones of his voice, trembling with emotion, repeating these words:

"'We share our mutual woes,
Our mutual burdens bear,
And often for each other flows
The sympathizing tear.'

"When, oh! when, shall we see another so humble, so faithful, and affectionate as he was; so pure in life, so wise, and yet so gentle? May the Lord, by his grace, qualify

another in like manner to break unto us the bread of life. On the following Sunday was the Christmas communion, when these youthful Christians were, for the first time, to partake of the symbols of a Saviour's love. Dr. B. requested them to remain until the last, and to advance alone. As they approached the table, the hymn was sung commencing thus :—

O, happy day, that stays my choice,
On thee, my Saviour, and my God ;
Well may this glowing heart rejoice,
And tell thy goodness all abroad.

And when the youthful band knelt around the sacred board, I think few scenes on this side of eternity could compare with that for interest. Many, nay, almost all, were the spiritual children of Dr. B.; and as he gazed upon the kneeling company, his countenance fully expressed the strong yearnings of affection which he felt for those lambs of the flock. Before he administered to them the consecrated emblems, he addressed a few suitable words of exhortation and encouragement to the new recipients. What changes have passed over us since that happy period! Some who assembled with us then, have gone rejoicing to their rest; some have removed to other scenes, formed other connexions, but are still dear to our hearts as Christians. Some few 'have forsaken us, having loved the present world.' And the pastor's form reposes sweetly beneath the shadow of the Church he loved, but the spirits who were there still exist. Death cannot wholly sever us; the golden chain of love which binds us all together is only lengthened; every Christian friend, whether in or out of the body, still forms one link of that strong attraction, which will at last raise us all to that place, 'where the voice of parting shall be no more heard.' When recalling events like these, departed privileges stand before me in all their freshness, and these

blessed, holy hours, even now shed over my spirit the same sweet and elevating influence which made them then so precious. Changes have indeed passed over us all since then; but of this I am well assured, that no future events can ever banish wholly from our hearts the fond remembrance of these vanished hours."

The following extracts from letters of Dr. Bedell to the Rev. Mr. Henderson, refer some of them to the circumstances which have been just related, and others to similar occasions of awakened attention to religion among the congregation of St. Andrew's Church in other years. They serve incidentally to exhibit also, how much he prized these seasons of grace, and how entirely his heart and his time were occupied in the various duties which they brought upon him. In the feeling of St. Paul he seemed to "live," in the proportion in which his people were converted from sin, and stood "fast in the Lord." And amidst all his bodily weakness and suffering, in this he could always rejoice, and for this he was always ready to "spend and be spent." In reference to the extracts which follow, Mr. H. remarks :—

"It will be observed, from expressions in this and the following letters, that the congregation of St. Andrew's was favoured at this time with a remarkable degree of religious sensibility. Indeed, during the whole period of Dr. Bedell's ministry in Philadelphia, 'the word of the Lord' at his mouth 'had free course and was glorified.' The faithful exhibition of 'Christ crucified,' both as a fact and a doctrine, connected with a simple reliance upon the agency of the Holy Spirit in its application to the conscience, sought in earnest prayer, rendered his preaching eminently successful in the conversion of sinners."

To him Dr. Bedell thus writes :—

"My Dear Friend,—

"Your letter which I received gives some interesting intelligence relating to the Seminary. I do hope that you may find many who will be disposed to bow the knee in social prayer. The number of our inquirers increases, and fourteen have been enabled to believe in Christ to the saving of their souls. I look for many more. Our meetings are all continued, and are all deeply interesting. Our clerical association has been abundantly blessed to our own souls, and I know of four cases of conviction as among the blessed fruits. I do most sincerely pray that you may be preserved from all coldness and lukewarmness. I want you to write me all about your progress, and every thing that may at all concern you. This evening we hold our usual concert of prayer. Few of us will be present, as several are now in Washington. Ecclesiastical news I have none. I wish Church politics were banished to the ends of the earth. God be thanked, religion flourishes, and the height of our present ambition is, that Christ be glorified in the conversion of sinners."

* * * * "I expected to have been in New-York, but the press of spiritual concerns, and not feeling very well, kept me at home. I write this merely to let you know that you may answer my letter, not calculating to see my face for several weeks at all events. We are all well, and religion most blessedly prospers."

* * * * "We calculate here on most interesting times. The period of 'religious sensibility,' as Bishop White calls it, with which God in his goodness has been pleased to visit St. Andrew's has, I think, eventuated thus far in the decided conversion of above twenty-five persons; and I have for the last few weeks been most pressingly engaged in preparing them and others for the interesting rite of confirmation. There are about fifty to be confirmed next Sunday week. On Friday evening, 12th inst. I have about six adults to

baptize. We open the Church on the occasion, and Mr. Smith* is to preach an appropriate discourse. On Christmas day, we shall have at least thirty new communicants. Some of them, who were brought into the fold of Christ during our season of spiritual refreshing, were quite young, and four of them among the most interesting females which we have in the congregation. You may judge of my labours, when I tell you my usual weekly allowance. Monday afternoon, meet a section of those to be confirmed, for special private conversation. Another section on Thursday, and another on Friday. Wednesday afternoon, a regular lecture to all that are to be confirmed. Friday evening, my usual lecture, which continues to be crowded. This is beside the Wednesday and Saturday prayer-meeting, one of which, at least, I make it a point to attend.

* * * * "You will be pleased to hear that the serious state of things still continues, though not so decidedly marked. The last person whom I have reason to think has passed from death unto life, is an extremely interesting and very decided case. * * * * All our young professors hold on well, and are much in prayer and in exertion. The Lord blesses them.

* * * * "As it regards our more immediate religious concerns, the Lord still seems to bless us, though not with such marked exhibitions of his loving kindness as we have heretofore had. There are, however, many inquiring, and some very peculiarly delightful manifestations of converting grace among the young. The Bible class is very largely attended. The Friday evening lectures so crowded, that very many are obliged to go away. On Sundays our attendance and attention are delightful."

* * * * "We go on here pretty much after the old sort. This week there has been one most delightful instance of conversion in the case of a young officer of the army, every

* The present Bishop of Kentucky.

thing brought into subjection to the obedience of Christ. Many of my dear young children who have lately taken hold of religion, not only with their heads and hands, but their hearts, will be admitted to the Lord's table on Easter day, when I expect an accession of at least twenty, making an addition to the communion of the Church, in less than one year, of somewhere about eighty, and of these I can say, of such, not like our ordinary communicants who are indiscriminately admitted without conversation or examination, but of such as are able, experimentally able, to give an answer to every one that asketh a reason of the hope that is in them."

The preceding letters were all addressed to Mr. H. while a member of the Theological Seminary of the Episcopal Church in the city of New-York. They are of different dates, through an autumn and succeeding winter, and all refer to the same season of revival in St. Andrew's Church. To another clergyman he thus writes in reference to the same glorious and delightful season.

"My Dear Friend,—

"I have been hitherto so bad a correspondent, that I suppose you have given me up in despair, for it is now a long time since I have had a single line from you. I have no doubt that I richly deserve all possible neglect, but still I have always been in hopes, that my brethren would consider the infirmity of my health, and the multiplicity of my engagements. In truth, I seem placed in a situation which requires at least a man of far greater physical capabilities, for the multitude and the variety of the calls on my time and attention are almost inconceivable. With all this, the Lord has dealt very mercifully with me this winter, giving me, on the whole, better health than I have enjoyed for several seasons, and sustaining me among labours, such as I have never before been called upon to endure. I speak within bounds,

when I say, that during the blessed season which we have had of spiritual refreshing from the presence of the Lord, not less than eighty, and most of them young, have been turned from darkness unto light, and from the power of satan unto God. During the whole process of their spiritual impressions, I have been constrained to be with them, and have frequently been engaged in conversation from four to seven hours a day. At present, there are less powerful manifestations of the Divine presence, though still I have some every week inquiring, what they shall do to be saved.

"How much cause of thankfulness have we to God, that He should vouchsafe to pour out his Spirit in such copious effusions, and how much do we need the prayers of all God's people, that we may be faithful. I should be delighted to hear, what good things, if any, the Lord may be doing among you. You have now, I expect, a large opportunity of usefulness, and I trust strength of body and disposition of heart enough to induce you to labour diligently. May the Lord prosper you abundantly, and give you many who may be your rejoicing in the day of Jesus Christ.

"Our young friend * * * * whom I long ago expected would have been in heaven, for which she is most delightfully preparing, is still on earth; and to me appears as one having risen from the dead, and it is even possible that she may yet get well.

"We heard some particulars of the death of —— ——; were you with her? Let me have a long letter soon, and show that you can extend kindness without a quid pro quo. The Lord bless and prosper you;—my respects to your good mother, and believe me your friend and brother."

It cannot but be interesting here to introduce also some extracts from the pastoral address which was made to those who were at this time united to God in a public religious profession, on the afternoon of the day on which the larger number of them were confirmed:—

"My dear friends, I must not on this occasion forget to say, what in substance I have said to you on frequent occasions, that this act of self-dedication to God, is about to involve you in many and formidable difficulties. You are going out into the world the professed disciples of the Lord Jesus Christ, and you are to be on all hands surrounded by your foes. You are going to share in the reproach of your Master; and it is folly for you to expect exemption from the malice of the adversary. Your motives will be impugned, your conduct watched; you will be *ridiculed* if you maintain consistency, and you will be *despised* if you are inconsistent. And especially, as it regards the younger portion of you, I can tell you what you ought to be aware of, that the devil will put it into the hearts of your worldly friends and young companions, to use all their efforts to draw you from the path of duty; they will tempt you with gaieties, and they will tempt you with dress, and they will tempt you with ridicule, and they will tempt you with a thousand solicitations, and all under the guise of love and friendship: and they will not be aware of what nevertheless is the solemn fact, that the very enemy of all godliness is at the bottom of all their solicitations. To every effort calculated to draw you into sin, or into worldly compliance, you must oppose the feeling and the language of your great exemplar; and whether made by foes or miscalled friends, declare, 'get thee behind me, satan.' It is a most melancholy thought, that there will be those about you so wicked as to wish that you may stumble and fall. Of this you must be ever on your guard; meekly, yet firmly, meet every temptation: give way once, and your spiritual ruin will be half accomplished. I do tremble for you, and were it not that I dared to anticipate happy results, I should be filled with sorrowful forebodings. Oh! that I may have faith, and oh, that you may have faith, in all your trials and temptations to make God your hiding place. One holy, one sublime consolation

have you, my young friends, 'the eternal God is your refuge, and underneath are the everlasting arms.'

"I have purposely avoided entering fully into all these matters on the present occasion, not only because it would occupy a longer time than could well be spared, but because I wish you to consider that my services are yours on all occasions, and in all your trials. I have watched with great solicitude the progress of your religious impressions. I have endeavoured faithfully, and in the fear of God, to give you suitable instructions—you are my witnesses, that I have not endeavoured, by deceitful emollients, to soften down, or by any unjustifiable expedients, to fritter away your great responsibilities. Here, in the presence of God and this great congregation, I solemnly pledge myself to you, that at your desire, my counsel, my instruction, my prayers are yours; my time, my abilities, my efforts, all at your command. If such feeble services as I can render, will be advantageous, come to me in all your trials and difficulties with the most unhesitating confidence; my sympathies are all enlisted, you need not fear that you can weary. If in the merciful providence of God, I may be considered by any of you in the light of a spiritual father, I would be considered in the light of a spiritual friend. My children in the gospel, I may precede you, or many of you may precede me into the eternal world, but while we are here together, I would most earnestly desire, under the direction of the 'good shepherd,' Jesus Christ, to lead you 'to green pastures, and beside the still waters'—and I will so do, 'God being my helper.' Then shall you daily 'renew your strength, you shall mount on wings as eagles; you shall walk and not be weary; you shall run and not faint'—your path, 'like the shining light, will shine more and more unto the perfect day.' Then, what greater happiness could there be anticipated, than that you, and I, and the children of God in this whole people, should for ever 'see the King in his beauty,' together

sing his everlasting praises, and together tread the golden streets of the New Jerusalem, and drink, and that for ever, of those living streams which make glad the eternal city of our God.

* * * * "Christians, I commend these young disciples especially to the sacred benevolence of your prayers. Bear them on your hearts before a throne of grace; remember them in your private and your social devotions. They have this claim upon your love; and if you are Christians indeed, this claim will be answered with cheerfulness and promptitude.

'Blest is the tie that binds
Your hearts in Christian love:
The fellowship of kindred minds
Is like to that above.

Before your Father's throne
You pour united prayers;
Your fears, your hopes, your aims are one,
Your comforts and your cares.'

"My friends, you who have this day dedicated yourselves to God, remember and take encouragement from the fact, that I have now secured to you the prayers of your fellow Christians, the people of God in this congregation. On this you may safely calculate, and as God is a prayer-hearing, and a prayer-answering God, you may anticipate the blessing. Return it from your inmost souls, and let your united supplications go up as the fragrant incense.

"To that portion of you, my dear friends and people, who, even in your own judgment, are not yet numbered with the decided, and purposed servants and children of the Lord, I would in affection and faithfulness embrace the opportunity of a word in season. Many of those who but lately ranked with you, have this day 'joined themselves to the Lord, in the bonds of a covenant,' which I trust will never be forgotten. They have testified that they have

chosen the Lord as their everlasting portion; but their example, I fear, like the continual warnings of your preacher, will be disregarded; and the same unhesitating refusal be given to the calls and offers of the gospel. If you knew, my friends, but what you lost—if you knew how tremendous the consequences in which your neglect involves you; if you knew what an accumulation of transgression the despising of the commands of God lays upon your souls, already laden with the guilt of multiplied acts of disobedience, surely—surely, you would pause. But what mortal language can tell the immensity of your loss? That loss involves the present favour of your God, and his future approbation. Who can depict the consequences of your neglect? Who can describe the accumulations of your guilt? Oh how various, oh how almost infinite the catalogue! You have rejected the most urgent calls, and the most affectionate entreaties. The promises of God have been unheeded; the threats of God have been braved; the hopes of heaven have been put aside; the fears of hell have been disregarded; the Spirit of grace has been resisted, and the blood of a Saviour trampled under foot; with a little ceremony as the 'straw which is trodden for the dunghill.' 'When God riseth up, what will you say; and when God visiteth, what will you answer him?'

"This little band,* who have this day dedicated and devoted themselves to God, furnish you with an example. Follow them in so far as they have followed Christ. You and they are shortly going to stand before the tribunal of the great Judge of quick and dead; then will the transactions of this solemn day be remembered *by them and by you.* Then will be called up, in solemn review, all your blessings, all your privileges, all your opportunities. Had these disciples better opportunities than you? Have you not heard

* Fifty-eight were confirmed.

the same gospel? For your souls did not the same Saviour shed his precious blood? Why then are you yet at a distance? Why should you be separated from them on earth, separated at the judgment, separated in eternity? I have done. To the God of grace I commend you all."

In a subsequent year, after Mr. H. had finished his theological preparation, and was settled as a pastor in the Church which he still occupies, Dr. Bedell wrote to him in regard to another very extensive and important season of spiritual increase among his people.

"My Dear Friend,—

"I suppose you begin to feel what it is to encounter the difficulties of parochial engagements, such as absolutely eat up time by the roots, and leave no room for other engagements than those strictly connected with duty. As to myself, I am at this time almost overwhelmed. We have a very great degree of excitement on the subject of religion, or rather I should not say excitement, for there is not one solitary particular which can in any way be construed into extravagance, such as *excitement* merely might produce. Nothing would be remarked by an ordinary observer. Every thing goes on just as usual, but beneath the whole there appears to be a very powerful under-current. Within the last three weeks our different meetings have been most remarkably attended. Sundays, always full. Friday evenings, the body of the Church well filled. Prayer-meetings large and solemn. Since this state of things commenced, I have had more than twenty with me, inquiring what they shall do to be saved? Of these I have good reason to think that fourteen have passed from death unto life. There are more whose minds are deeply impressed, but they have not yet broken through the snares of satan, so far as to come and see me on the subject.

"My health is not good; but still, the Lord be praised, I am able to get through the work. In order to do this, I take a vast deal of bodily exercise. I get up at six o'clock, and spend one hour at the gymnasium, which I find is doing me immense benefit. I think that clergymen ought to make it a point, especially in cities, to take this exercise. It gives great muscular activity and strength, and expands the chest.

* * * * "The most interesting matter is, that there seems to be a very considerable attention to the concerns of religion. I have now forty-three candidates for confirmation, and my last was only ten months ago, when I had upwards of forty. There are some exceedingly interesting cases of conversion, and those among males, of which there are seven recent cases, three of them heads of families."

In connexion with these extracts, and the view which they give of the devotion of Dr. Bedell to the advancement of spiritual piety among the congregation committed to him, it may be proper to refer to the unceasing and peculiar attention to regularity and propriety in all religious services by which he was distinguished. Amidst the deepest interest among his people in the great concerns of religion, when upon one occasion during a few months, there were more than two hundred persons coming to inquire of him the way of salvation, and every meeting for religious services was intensely crowded, anxious and solemn, there was never the remotest appearance of extravagance or undue excitement. Silent and deep solemnity marked all the services in which he was engaged, and under his influence pervaded the audience by whom he was surrounded. He was particularly careful of the order of public services, and found in the stated worship of the Church an entire and unvarying harmony with his own state of mind. He was always very desirous to see the congregation engaged in performing their portion of the duties of public worship, and preached some interesting ser-

mons to them upon the subject, urging the duty of united and audible responses in the service. Often when he observed any individuals inattentive to the devotional services of the sanctuary, he would present them with a Prayer-book in private, as a donation from himself, administering thus, a silent reproof, which he hoped their consciences would apply. In this way he became in a most unobtrusive manner permanently useful. He was exceedingly interested in the circulation of the Book of Common Prayer, often saying that he considered it "the very best tract for distribution which was in the hands of man, and claiming, next to the Bible, our efforts for its circulation." In the ministry of no Episcopal clergyman could there be more habitual and uniform regard, to a walking in the "old paths" of primitive order and primitive effort, to the avoidance of every measure or step, which any one could with propriety consider unauthorized or disorganizing; or to the calm and steady, but animated and devoted guidance of souls to Christ, through the ordinances which he has appointed in his Church. His whole ministry, though so powerful, and so successful, was like his whole mind and character, singularly free from all extravagances; and ever moderate and unassuming, while it was influential and effective. In this respect he was a beautiful example of ministerial fidelity and character, never sacrificing truth for order, nor order for effect; but steady, uniform, and permanent in the pursuit of his great object, the salvation of souls, in the way which the Scriptures had laid open, and in which the most useful and experienced guides in the Church had passed before him; giving "faithful diligence always so to minister the doctrine and sacraments, and the discipline of Christ, as the Lord hath commanded, and as the Church hath received the same, according to the commandments of God."* This habitual regularity, while per-

* Ordination Office for Priests.

haps it excluded some of the valuable effect which might be produced by the power of sympathy upon the minds of others, tended, in a very important degree, to confirm and establish those who were led to a Christian profession in the obligations which they had assumed, and may be considered as one reason why there were so few among the numbers brought to Christ under his ministry, who were led by temptation to go away and walk with him no more. All had time and opportunity to act with wisdom and deliberation. All were calmly and assiduously instructed in the truth; and none were ever hurried in antecedence of their own convictions and desires.

There has not a more valuable or remarkable change taken place in the circumstances of the Episcopal Church, in the progress through which it has lately passed, than that which has resulted in the full and universal restoration of confidence to the class of clergymen to which Dr. Bedell belonged, as sincerely and thoroughly attached to the principles of the Church. There was a time, when the minister who encouraged and maintained prayer-meetings in his congregation, and who avowed himself a friend of revivals of religion, and united in promoting common plans of religious benevolence with Christians of other denominations, was considered by a portion of the Episcopal community, as little better than an enemy in disguise. We have lived to see, however, a most blessed change in this respect. Such men are no longer stigmatized as "low churchmen," as "not true Episcopalians." Their full and cordial attachment to the principles of the Church has been realized and acknowledged. Several of them have been elevated to stations, where even those who once most opposed them, admire their characters and worth. They are found to be, what they always were, and by their friends were known to be, in heart and principle, deeply and irrevocably attached to the Church in which they ministered, though unwilling to carry out the

exclusive views and feelings, which others of their brethren felt obliged to adopt. This unfavourable impression in reference to them arose entirely from the want of accurate information in regard to those of whom it was entertained; and the removal of it, is one effect of the free and harmonious interchange of opinion and intercourse, which has marked the Church within the few years past. Now the Eastern Diocese, Virginia, Ohio and Kentucky, are not supposed to be guided by less decided and honest Church principles, than New-York, New-Jersey, or North Carolina;—though the same views of truth, and the same habits of ministry, and the same judgment of what is expedient and right, still characterize their spiritual leaders, which distinguished them in former years. For this result, we cannot sufficiently adore and bless the Lord of all. We have now no obstacles, but what are common to men; and fewer indeed, than are common, in proclaiming the truth, and extending the spirit of the gospel of our Saviour Christ. Mutual confidence, and a happy, cordial encouragement and co-operation, seem to prevail in our Zion, far beyond, what in days of conflict and distrust, could ever have been expected. This spirit will make the work of God to prosper with us, and set up the Church in which we minister, as a name and a praise in the whole earth.

CHAPTER IX.

SUNDAY SCHOOLS—BIBLE CLASSES—BENEVOLENT EXERTIONS—AGENCIES FOR AMERICAN SUNDAY-SCHOOL UNION—AMERICAN BIBLE SOCIETY—CANDIDATES FOR THE MINISTRY—BRISTOL COLLEGE.

After the important and interesting views which have been given of his character and duties as a pastor, it will now be desirable to exhibit his very successful efforts in the instruction and care of the younger portion of his congregation, as displayed in the operation of the Sunday schools connected with his Church; in the preparation and publication of useful religious books for their use; and in his own immediate care and instruction of the Bible classes which were formed for regular meetings with himself. This feature presents a marked peculiarity in his ministry, for which he was extensively known, and as extensively esteemed. Perhaps no clergyman in the United States, of any denomination, has paid more attention to the establishment and instruction of Sunday schools, or been more successful in sustaining and keeping up their usefulness and efficiency. The numerous Sunday schools of St. Andrew's Church, have been at once the monument of the divine blessing and of his successful assiduity, and the model and beacon for effort and encouragement to many of his brethren in the ministry of the Church. This interesting subject cannot be better introduced, than by an extract from his sermon preached on the tenth anniversary of St. Andrew's Church.

"Within the last twenty-five years, an entirely new class of causes have been brought into operation, upon which the prosperity of churches is made very materially to depend. Among those causes, there is none so prominent as that which may be called the Sunday-school enterprise. However it may have come to pass, it is nevertheless certain, that with the success of the Sunday-school operations of a Church, its spiritual welfare is indissolubly connected. This is a matter of experience which is paramount to all theories. In relation to this matter the hand of God is strikingly apparent, and your minister can safely say, that as he states to you the brief history of our Sunday schools, he may remark that it all seems necessarily to be traced to the hand of God. He is not conscious of any extraordinary effort on his part, except that of falling in most cordially with the evident leadings of the providence of God. When our Sunday schools met in September of 1823, the vestry-room was amply large enough to contain all the teachers and scholars for the purpose of organization. Gradually the cause went on, till in January 1833, the whole consisted of *seventy-five* teachers, and within four of *eleven hundred* scholars. In the schools immediately connected with our Church, there are now seventy-five teachers employed; but this would give an unfair statement, for from a school in the Commissioners' Hall in Southwark, to the House of Refuge,* our teachers are to be found scattered in various directions, so that not less than ninety actually belonging to this Church are thus actively employed. It is not my business, in this discourse, to tell the wonders which have been achieved by the Sunday-school enterprise. Suffice it to say, it has been the instrumental cause of more conversions than could be here enumerated; it has changed the face of society among those poor who have been willing to come under its influence; it has introduced

* Extreme points of the city and suburbs of Philadelphia.

cleanliness and neatness, where before there was nothing but dirt and rags and the most squalid wretchedness; it has carried the saving influence of the gospel where there was nothing but ignorance and spiritual death; it has carried the consolations of the gospel where there was almost hitherto unpitied wretchedness; and it has transformed the rising generation of our streets and alleys, nearly ready to become a blight and a curse, into a healthy population and a blessing. In another part of this discourse I mean to say more upon the subject, but now I only remark, that, by the blessing of God, not less than seventy-five teachers who are, or have been, connected with this Church, have traced their first serious impressions, either directly or remotely, to the Sunday schools; and during the ten years of the existence of our schools, there have not been less than five thousand children or adults under the influence of Sunday-school instruction, as connected with this Church. The great day of eternal account can alone reveal the amount of spiritual good produced, for you are aware that seed sown, before its fruit appears, may long lie apparently corrupted; but it brings forth first the blade, then the ear, then the full corn in the ear. We have seen enough of the blade, the ear, and even the full corn in the ear, to give our hearts the most abundant consolation; but, after all, the half, the tenth, the hundredth is not probably discovered: for we believe the declaration,—'Cast thy bread upon the waters, and thou shalt find it again after many days; give a portion to six, and also to seven, for thou knowest not which shall prosper.'"

Though in this extract Dr. Bedell, with his characteristic humility, disclaims all other connexion with this most successful effort, than a cordial falling in with the apparent designs of providence, it must be said of him, that his attention to the whole operation of this department of his pastoral connexion, and the amount of personal labour which he

devoted to its prosperity and greater usefulness, were, within the limits of my knowledge, unprecedented and unequalled. He considered Sunday schools of the utmost importance in the Church, and thought no labour wasted which was devoted to their interests. He visited the schools regularly in their order, frequently addressing himself to the children, to which duty he was particularly adapted, and thus made himself familiar with the actual character nnd circumstances of them all. He established monthly meetings for the teachers, for the purpose of considering and devising methods of conducting the schools, and for instruction upon all subjects connected with them upon which they needed information. When his own health became too infirm to allow him to attend these meetings abroad, he removed them to his own house, where they formed one of the most delightful and valued occasions, both to himself and them, on which he was personally associated with the people of his charge. These meetings were systematized like all his other plans, and arranged in a way best adapted to interest and profit those who had assembled. They commenced about seven o'clock and closed at half past nine, in the evening. The first hour was devoted to familiar religious conversation, in which he made it a duty to speak to every one in the room, although sometimes there were seventy or eighty present. Kind and interesting expressions, especially in relation to the different concerns of the schools, were addressed to each, as circumstances seemed to require. In the next half hour, a portion of the history of the schools was read by himself. The last hour was devoted to prayer and praise. The singing was accompanied by the sweet music of his organ, of which he had a remarkable control, and the notes of which were poured out in a rich and overwhelming harmony,—or breathed in a soft and touching melody, as these alternately expressed the feelings of his own soul. These meetings were found exceedingly valuable and delightful; they cemented the bond

of Christian love among the teachers; brought them, though in different circumstances of life, into personal acquaintance with each other, and enabled those who were better informed, and whose advantages had been the greater, to be useful in the encouragement and assistance of others with less privileges, engaged in the same interesti ng duty. He prepared questions calculated to bring the duties of the teachers and superintendents more habitually before their minds, which he had printed and distributed among them, to be answered and returned to him, as a monthly report of the state of the schools. These questions had the effect of keeping the attention of the teachers constantly drawn to the duty in which they were engaged.

Once in each year he assembled all the schools in the Church for their anniversary meeting, when he addressed them in the presence of the congregation. Could I select a single occasion of his life in which the whole sweetness of his character, and excellence of his ministry, and affection of his people for himself, seemed to be more completely developed than upon any other, it would be this annual meeting of the Sunday schools. His simple style of address made him intelligible to the very youngest child before him, and while amidst the thousand children who were assembled in the Church, silence, and deep interest in his discourse, every where prevailed, the congregation never failed to gain from this occasion, a new and more lively interest in this favourite department of Christian effort. The services of a single anniversary, which I have selected from the history of the schools, may be related as an index and example of his system of operation in this department of his ministry, and of the harmonious order and the great effect with which he arranged all the public services in which he was engaged. A selection of the adult members of the coloured schools, occupied the organ gallery opposite the pulpit, and the younger members of the same schools, the children's galle-

ries on the right and left of the organ. The scholars of the male white schools occupied the pews on the north side of the middle aisle of the Church, and also benches placed in the aisle; and the scholars of the female white schools the pews on the south side of the middle aisle. The male infant scholars took the steps of the chancel, and the female infant scholars the benches in front of the pews. All the other parts of the Church were completely filled by the congregation. The exercises were commenced by an anthem sung with great feeling and correctness by the younger scholars of the coloured school. After this, the infant boys in the chancel went through with some of their exercises, and concluded by singing a hymn. All the schools then united in singing a hymn prepared for the occasion. After they had joined in a selection from the prayers of the Church, and then in another hymn, Dr. Bedell addressed them in a most interesting and touching manner, upon the parable of the prodigal son. He asked numerous questions connected with the subject of his discourse, which were answered with remarkable promptitude and accuracy. It would seem impossible for any one to doubt, at least, the intellectual advantage of Sunday-school instruction, after witnessing an exhibition of this kind, where children, without any previous knowledge of the questions which were to be put to them, were enabled to answer with entire propriety, simply by bringing their previous instruction to bear upon the particular subject thus proposed to them.

The annual collection for the schools, which was generally taken up on the Sunday after their anniversary meeting, and which increased in amount in every succeeding year to the close of his life, always exhibited the interest which the congregation felt in this effort. Dr. Bedell interested himself in preparing a full and very minute history of the schools, which he read as it progressed, at the quarterly meetings of the teachers. This occupied much of his time, and it is

to us a subject of astonishment, that with his enfeebled health and multiplied duties, he could have given to this merely incidental object so large a portion of his attention. The schools connected with this Church have so much interested the whole Christian community around, and the subject of Sunday schools is so interesting in the exhibitions of its importance and influence for the promotion of Christianity among men, and Dr. Bedell's connexion with this enterprise formed so prominent a portion of his ministry, that it will not be unacceptable here to present some extracts from the history to which we have referred, exhibiting some points in the method of operation, and some encouraging facts as the result.

"SEPARATE SERVICE FOR SUNDAY SCHOOLS.

"Another subject which requires notice is, that during the present year, viz: 1826, an entirely different plan was adopted as it regards the afternoon arrangements of the schools. As the schools had become too large to be well accommodated in the galleries, and as in the afternoons the situation was peculiarly disagreeable from the heat, it was proposed, and by the consent of the rector, adopted, that the plan of a children's church should be tried. It is proper to remark, that so far as the rector is concerned, this plan was originally acquiesced in, and is still continued only on the plea of stern necessity. And it is proper that in a history which will be seen by our successors, something should be said in explanation of the whole matter.

"The idea of a children's church is essentially one of deep importance, and one which, if it could, ought to be adopted in every Church. But it ought to be adopted under circumstances which should secure the best ultimate advantage. The only plan of a children's church which is believed by the writer to be consistent with sound principles, both of the gospel and the Church, is as follows:—

"1. The children ought to be assembled under the direct impression that they are no longer in a Sunday school, but in a place where the special purpose is devotion. It appears to me that this desirable object cannot be attained unless the place of meeting should be a room never used for a Sunday school. The ideas of the school and the room are so associated, that they never will be fully dissevered, consequently we can have no hope of realizing the entire benefit of a children's church while the worship is in a room used for teaching.

"2. It is important that the prayers used in the children's church should be similar in form to those used in the Church to which the school is attached. The whole of the service of the Episcopal Church cannot be considered as appropriate to such an occasion, but a service ought to be formed adapted to the age of the pupils. This is a matter yet unprovided for by the highest authorities of the Church; and until this is done, I believe it the duty of the minister to take the matter into his hand, and to make such arrangements as he may deem most conducive to edification.

"3. The scholars who are over fifteen years, at least, ought to be excluded from the children's church, because, for the most part, they are able to comprehend the ordinary run of pulpit instruction, and are apt to be restless and unruly in the children's church.

"4. The children when assembled for the children's church, ought to be exclusively addressed by a regularly ordained minister of the denomination to which the school belongs.

"Upon the whole the question occurs whether the idea of a children's church ought to be encouraged where these advantages cannot be secured. The answer is, that it may be under circumstances of extreme necessity, and to avoid evils which may be greater. It was under the pressure of these considerations that the idea of a children's church was en-

couraged, not because there were no evils connected with the arrangement, but because evils of greater magnitude might thereby be avoided. I have often expressed the opinion, and I hold it fully to this day, that if the state of every Christian Church was such, that the children connected with the Church and others could be faithfully attended to, it would be better to have no schools larger than could be accommodated to attend with regularity the preaching of the gospel. But as long as there are not a sufficient number of churches in the city to accommodate half the population, and of course while there must be such a mass of children without any church as an appropiate home, schools must be larger than can be accommodated with church room, and consequently other means than attendance on regular preaching must be devised to give them something like the religious advantages of public worship.

"FIRST INFANT SCHOOL.

"One circumstance comes into the history of the year 1827, which will always be considered as not only forming an era in the history of our own schools, but an era in the general history of Sunday schools. We allude to the establishment of the Infant school, the first meeting of which was on the 20th of September of the year. We think that the members of Berean society will enjoy the high satisfaction of having established the first Infant Sunday school known in the United States, and, as far as we are apprized, in the world. Its organization was of course at first imperfect, as it was composed of those boys from the Sunday schools who were unable to read, without any very special reference to their age. The number composing this school at the outset was forty, under the care of Mr. Asheton Claxton, under whose charge the school remained for some years. This school grew rapidly in the public favour, and on the

closing Sunday in the year, the number of scholars amounted to eighty-four in attendance.

"IMPORTANCE OF VISITING BY TEACHERS.

"The grand reason which will always serve to account for any depression in any branch of our schools, is the failure of teachers in the duty of visitation. I am fully persuaded that without this, in a very large extent, no scheme can succeed. In respect of visiting, the great deficiency has been found among the male teachers. With the exception of seven or eight, all the female teachers from whom I have received reports, appear to have discharged this duty faithfully. I am aware that there are difficulties in the way of the male teachers in this business which do not apply to the females in the same degree; for while the female teachers have not generally the control of the household occupations, being for the most part younger members of their respective families, the male teachers are generally engaged in those active duties of business which involve their personal responsibility. The claims of business, therefore, interfere with this duty of visiting, and it is most wofully neglected. As a remedy for the evil, it has been supposed that the employment of a Sunday-school missionary might be beneficial; but valuable as the services of a Sunday-school missionary may be, they cannot, by any kind of possibility, make up the deficiency of the teachers' visits. One grand object of a teacher in his visits to the children of his peculiar charge, is to awaken an interest, and to kindle and keep warm the attachment of those children to himself; and this can never be done by any kind of proxy, no matter how valuable. In a matter where the listening to instruction is so entirely voluntary, and depends so much upon the awakened affections of the scholars, as does the Sunday-school instruction, nothing can secure regularity of attend-

ance, nothing ensure attention to the teaching, nothing can secure general good behaviour and respect to the teacher, but the affections of the child, won through the medium of friendly visitation, because it appears, at least, an indication of interest. A minister of the gospel, whose face should never be seen except in the pulpit, might discharge his pulpit duties with the most singular acceptation; but he would inevitably fail in the object of those duties, because there would be a want of the touching sympathies of social intercourse. And so a Sunday-school teacher, though he may attend to the duties of the school-room with most singular fidelity, will inevitably fail if he does not wind about him what I may call the domestic sympathies of the children. I think that some of the difficulties on the subject of visiting have originated in the impression on the mind of many a teacher, that if he visits the children of his charge, he must of necessity go in the character of a kind of preacher. This is, however, in my estimation, by no means the view of the subject which ought to be taken. The teacher, wherever he goes, ought most unquestionably to endeavour, as far as the circumstances of the case may allow it, to press the concerns of religion upon the child; but the great object of the visits of a teacher to his children, is to gain their affection and confidence, and thus pave the way for an influence, over their minds. If it should so happen, that even no direct religious intercourse could be had at the time, one great object would be gained, if he gathers around him the respect and affection of the children. By every minister of the gospel, many and many a visit must be made which has no direct object, except the establishment of his people's affections on himself, because he knows that he may expect a better attendance in the house of God, and a more respectful and affectionate attention to the preached word; and thus by means that are indirect, but decided, he does his Master's work. Many teachers I know mistake, therefore,

one leading design of visitation, and because they may not feel themselves qualified to undertake the work of a missionary, they neglect their scholars. Are there any who are not competent to engage the affections of the children? Can they not, by calling on them, let the children feel, and the parents feel, that they themselves are interested? The man who can first make his children love him, can soon exert a control over their minds, for nothing wins the affections of a child so much as an exhibition of interest; and the man who can make the parents of the children regard him with respect and affection, can soon exert a wonderful influence over them, for nothing wins the affections of a parent so readily as attention to his children. Let every teacher then perseveringly visit the children committed to his charge; let him embrace every opportunity to present to the minds of those he may meet, the saving truths of the gospel; and let him do this according to his Master's directions, endeavouring to mingle the prudence of the serpent with the tenderness and the harmlessness of the dove; but let him remember, that although he may not find the opportunity of religious intercourse as free as he may have desired, he has accomplished a most amazing sum of good, if he has even the respect of the parents and the affection of the children.

"Under these circumstances then, I am fully persuaded that no school can succeed as it ought, without this persevering and full discharge of this duty; and though I am disposed to make all necessary allowances for the difficulties of the case, I see no way of making any school prosperous, unless the teachers, in the spirit of the gospel, will find some way of making sacrifices of time and effort, and consecrating those sacrifices to this important and interesting duty."

"NUMBER AND ARRANGEMENT OF THE SCHOOLS, 1832.

1.	Male Bible Class,	1 Teacher,	28 Scholars.
2.	Male Sunday School,	6 "	60 "

3.	Male Infant School,	1	Teacher,	85	Scholars.
4.	Female Bible Class,	1	"	30	"
5.	" " "	1	"	16	"
6.	Female Sunday School,	20	"	196	"
7.	" Infant School,	1	"	100	"
8.	" Coloured School,	15	"	200	"
9.	" do. Infant do.	1	"	73	"
10.	Male and Female Col. do.	26	"	300	"
		73		1088	

" BENEFIT TO THE SCHOLARS.

" From the minutes of the Superintendent of the Male and Female Coloured School in Seventh street, the following interesting incident is extracted. In the Female Infant School there are two interesting little children, sisters, one of whom is so small that her parent is obliged to carry her to school, from which neither can be induced to stay on any account. The mother says, 'My little girls have got so *good* since they have been going to Sunday school, that I cannot get them to buy me a penny's worth of milk on Sunday. They tell me, my teacher says I must not buy any thing on Sunday, for it is the Lord's-day.

" The only other incident which I will mention is one which is taken from the Report of the Teacher of the Male Infant School. It is one of the most touching incidents of the kind which I have ever read. I quote his language just as it stands.

" Teachers of Infant Schools become acquainted with many interesting circumstances which serve to show the happy influence which early religious instruction has upon the character and conduct of children.

" On Sunday, December 11th, a little girl came into the school room to tell me that her brother Joseph was very ill, that the doctors had cut a large swelling from his neck, that

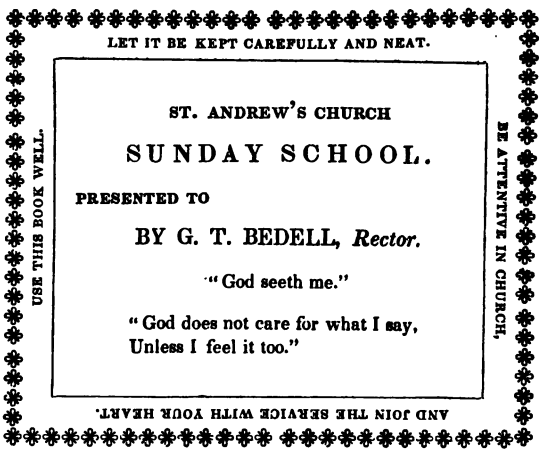
he would like much to see his teacher, and often wept when he talked about it. 'He says too,' she remarked to me in a very artless manner, 'that he thinks now he has got religion.'

"Joseph H—— was above nine years of age, and though small for his age, he was quite old enough to have been long since transferred to the Sunday school, but appearing to be very fond of the Infant school, I felt unwilling to remove him against his inclination. I had missed Joseph for two Sundays, but this circumstance at so inclement a season, which, together with sickness, has reduced the school to about one half its usual number, I did not consider remarkable, especially as he resided a mile from the school. As I went that afternoon to his mother's dwelling, I thought of his quiet and orderly behaviour. His conduct was so habitually good, that in the past year I do not remember to have had occasion to speak to him for any thing wrong which he had either said or done. When I entered his room, he lay upon his little bed, with his face bound up, and looked exceedingly pale. He put out his hand, and appeared much pleased to see me. He was a child of but few words, but the conversation I had with him was quite satisfactory. While speaking to Joseph his mother came in; she observed that she was glad I had called, as she thought it must be a great encouragement to me to know that some of the little boys seemed to profit by the instruction they received. Several years ago, as Joseph was near the fire, his clothes by accident caught, and having an apron tied close round his neck, the flames burnt his throat in a very distressing manner. After a long time the wound was healed in rather an unskilful manner. His mouth and lower jaw was drawn sideways and quite down towards his neck, so that he could scarcely close his mouth, and he could not raise his head in an erect posture. As he grew, it became more inconvenient to him, and often painful; indeed, it was painful even to look upon him. His mother

was advised by skilful surgeons to have a portion of the flesh removed, as the only probable means of affording him relief. His life, it was believed, hung upon this fearful operation, which was calculated to chill and appal the stoutest heart; yet he manifested no particular fear, nor was it conceived necessary to administer an opiate to stupify him or to lull the pain. He told his mother that he thought he had given his heart to God, and now he did not wish much to live. He thought it would be better if he should die young and go and be with his Saviour. When the time came, the surgeon was attended by seven others to witness the operation. It was performed by separating a portion of the flesh from the lower part of the jaw, from ear to ear, and the jaw was restored to its place. Joseph afterwards told his mother, that when the doctor first began to cut him, he thought he could not bear it and live. But then he prayed to God that he would be pleased to help him to bear it, and after that he did not feel near so much pain. He afterwards prayed for his mother, and for his little sister, and for his Sunday-school teacher, and said that he felt so happy, and that he loved every body. One who was present, and had witnessed many awful cases from the field of battle, said that he had not seen one which excited in his mind the intense degree of interest awakened by the patient suffering of this delicate and feeble little boy."

The interest which Dr. Bedell felt in the Sunday schools, induced him to still larger undertakings for the promotion of their full object. His views upon the subject of a separate religious service for the children on the Lord's-day, have been detailed in the history. There could be no accommodation provided in his Church for schools so extensive, and the only alternative appeared to be the arrangement of a separate service for them or the dismission of them to the streets. Under such circumstances, he necessarily selected

the latter course, and met with valuable and useful help in the services of some of his brethren in the ministry, who cheerfully engaged in the duty of occasional preaching to the children, in the lecture-room, during the regular hours of service. Dr. Bedell began, but had not opportunity to complete the preparation of a proper liturgy for the use of the schools. This was designed for the habitual use of the schools in their weekly duties. To the elder scholars he felt convinced of the full adaptation of the regular service of the Church, and presented to each of them, a Prayer-book, on the cover of which, he had pasted the following card:—


LET IT BE KEPT CAREFULLY AND NEAT.
ST. ANDREW'S CHURCH
SUNDAY SCHOOL.
PRESENTED TO
BY G. T. BEDELL, Rector.
"God seeth me."
"God does not care for what I say,
Unless I feel it too."
USE THIS BOOK WELL.
BE ATTENTIVE IN CHURCH.
AND JOIN THE SERVICE WITH YOUR HEART.

He had also employed himself in the preparation of a simple explanation of the Church catechism for the use of the schools. The want of this he had long felt, perceiving, as all his brethren in the ministry also have, the want of adaptation of the catechism, as it stands, to the powers and comprehension of the youthful mind. But this undertaking was also left uncompleted. He had arranged, and intended to establish, a week-day school for his Sunday scholars, in

which, under habitual religious instruction, they should be made acquainted also with such occupation or trade as seemed best adapted to their peculiar individual character and mind, and which should enable them to obtain for themselves a comfortable support. He had also projected an Infant asylum, for the purpose of enabling mothers among the poorer classes of society, to attend without anxiety to such occupations through the day as would enable them to provide sustenance for their families; hoping thus to bring under the notice of pious females, many families falling into vice and misery, who, with a little timely aid and Christian attention, might be reclaimed from sin, and saved from suffering and ruin. In all these facts, there is exhibited the operation of that spirit of Christian love by which he was constrained, which thought no labour too great, and no plans too multiplied, that might have the effect of relieving the ignorance and misery of mankind, and of bringing back the world into subjection to the Lord Jesus Christ.

St. Andrew's Church, although so modern in its origin, was erected at a time when there was but little attention paid to the subject of Sunday schools. Accordingly, although a lecture room and school rooms had been provided, the schools connected with it were so flourishing, that the accommodations which had been prepared for them were far too limited and insufficient. This difficulty Dr. Bedell felt most deeply, and was anxious to have it removed, if it were in any way possible. The large expenses of the church seemed to render it impossible that the vestry should do it as a corporation, and he hoped to succeed in it among individual contributions. With this view he addressed the following most interesting communication to the vestry upon the subject,—a little more than a year before his death. The plan, though encouraged by all, in consequence of his own waning health, did not succeed during his life. It is most gratifying to know that under the minis-

try of his successor, a man of like spirit, the object is now likely to be fully attained,—and the rooms so much desired are likely to be erected.

"TO THE VESTRY OF ST. ANDREW'S CHURCH.

"Gentlemen,—

"There is nothing which I more ardently desire, than that on all matters connected with the well being of St. Andrew's Church, there should be between you, as vestrymen, and myself, as rector, the most perfect and cordial agreement of opinion, and of action. Without this, the prosperity of the Church will most unquestionably decay, and for that decay, yourselves, as the vestry, and myself, as the rector, will be held responsible, both by the congregation, and by the Great Head of the Church, when we shall render up our account at the day of judgment. Whatever, therefore, is done by either of us, should be done in reference to these results.

"Viewing the subject in this light, and conscious that I have no object in view but to subserve the interests of Christ, in their connexion with St. Andrew's Church, I lately laid before the vestry a proposition, touching the erection of a suitable Sunday-school house and lecture-room. I did this under the most firm and conscientious impression, that on the success of the plan, would depend the welfare of this Church. I have reason to *know*, that my views are right on this subject. For the spiritual welfare of the Church, a Sunday-school house and lecture-room are indispensable, and I took the liberty of stating to the vestry, that it would be out of my power to maintain our standing without it. Yet as I knew that such a house as was necessary could not, under present circumstances, be built by the vestry, I offered to take from them all pecuniary responsibility, and only asked for a grant of ground. I cannot express to the vestry my deep regret to learn, that my proposition was agreed to only

by a majority, which causes a painful struggle in my own mind, whether I can accept the power granted with such demonstrations of reluctance. If I dared to consult my own feelings, I should at once throw up the matter in despair, but when I remember that I am acting only as the agent of *One*, whose cause I am bound to carry on, through evil and through good, through difficulty as well as ease, I must hold the subject under still longer advisement. In the mean time, I wish the vestry to take into their most serious consideration, whether there are not some terms upon which they may respond to my wishes in this thing. I earnestly entreat them to take into favourable consideration the following propositions, which I hope will be passed with perfect unanimity, in the form of resolutions.

"1. That the vestry would quarterly appoint a committee, whose duty it shall be to visit the Sunday schools at least *once* in every month, and report the *fact* of their so doing to the vestry, with any thing else they please.

"2. That the vestry would appoint the wardens a committee of advice with me, in relation to the best method of accomplishing the design of erecting a suitable Sunday-school house and lecture-room, making any clause they please, to show that no pecuniary responsibility is to come on the vestry.

"I come now to a part of my communication which has cost me deep reflection; and the conclusion to which I have reached, is one which I believe the case imperatively demands. It is a personal sacrifice, on my part, to the object I so ardently desire to accomplish. The greatest difficulty which stands in my way in relation to the building proposed, is that which arises out of the *permanent* provision for the sexton. There is but one way to accomplish this, and to that way my mind is determinately settled. I hereby solemnly and cheerfully relinquish to the vestry, two hundred dollars per annum, of my salary. This, during my rector-

ship, will be permanent, and when I rest from my labours beneath the marble which may be seen from the windows of the school house, the vestry may offer to my successor eighteen hundred dollars, and the *permanency* of the matter is secured.

"The vestry may suppose that I have done this, knowing, or rather hoping, that the vestry will not receive the sacrifice. I am about to give the vestry a proof of my sincerity in the offer, which, after its announcement, none will question. It is this. Let the vestry take what course they please—co-operate heartily with me, or refuse me—*never*, from after next December, will I touch one farthing of the money now relinquished. If it is offered me, I will refuse it; if it is sent to me, I will return it. I solemnly pledge myself so to do as a test of my sincerity in the offer, and my earnest desire to subserve the interest of the Church, which can only be done through a sacrifice of the kind I have made. In no other shape can the permanent provision for the sexton be acquired, and I have faith to believe, that the God who has led me all my life long, and by a series of peculiar providences established me as the rector of this Church, will never permit me to want, for the poor sacrifice which I make to the welfare of this loved and cherished Church.

"Do I ask more than the vestry, if they regard my feelings and desires, should be ready to grant, when all I ask is a hearty, unanimous co-operation in my plans for good?

"I remain, Gentlemen,

"Your Friend,

"G. T. Bedell, Rector."

The following resolutions show that the vestry were now prepared to meet the views which he suggested without the sacrifice which had been proposed,—a sacrifice, which it is

due to them to record, his successor has not been required in any way to inherit. There is still the same spirit of liberal and united co-operation in every work of good in this Church, which has distinguished it from the beginning. Though in this, as in every congregation, it is no cause for wonder that there are those still, who do not feel the deep interest which their pastor felt in the promotion of this peculiar work of religious benefit to others.

"At a stated meeting of the vestry of St. Andrew's Church, held June 4th, 1833, the following resolutions were adopted:—

"*Resolved*, That a Committee of three be appointed to meet with, and act with three appointed by the rector, so that with himself there would a Committee of seven, who should take in charge this whole business of the building.

"Messrs. Robins, Keith, and Dr. Mitchell, were appointed said Committee.

"*Resolved*, That a committee of three be appointed quarterly, whose duty it shall be to visit the Sunday schools at least once in each month, and report whatever may by them be deemed worthy of notice.

"Extract from the minutes,

"J. PATTERSON, Secretary."

In our description of Dr. Bedell's pastoral duties, a prominent position ought to be given to his interest in Bible classes. From the commencement of his ministry in Philadelphia to the close of his life, in addition to his other arduous and accumulated duties, he attended every week a female Bible class, open to the attendance of all who felt disposed to pass with him through a course of Scripture study. For the first few years the subjects of study were taken from the

Old Testament. In subsequent years, the Gospels and the Acts of the Apostles were studied. During the last winter of his ministry he had occupied the attention of the class with the commencement of a course of study upon the Prophecies. He had prepared a set of questions for another course on the Epistle to the Romans, and some preparatory lectures upon the same subject to be delivered on the Friday evening previous to the meeting of the class. From the accomplishment of this purpose, however, he was removed by death. His Bible class was a source of unvarying interest and delight to those who attended it. All gained very important and edifying instruction, and many the wisdom which is unto salvation. He had very peculiar facility in making his expositions of the Scripture interesting to them, and he spared no labour or care to promote their improvement and gratification. Transparencies, and maps, and other methods of illustration for the Scripture subjects before them, were all sought and made to fulfil an important part in giving interest to the class in the duty in which they were engaged.

The members of his Bible class, in consequence, felt bound to him by a peculiar tie of gratitude and affection. The benefit which they had received from him was inestimable, and they had learned highly to value not only that, but also the self-denying and laborious effort with which it was communicated.

The following account of this last winter's session of the Bible class, from one who had been for several seasons a member, cannot fail to interest the reader.

"During the last winter of his life, and when his great debility and weakness was continually increasing, Dr. Bedell delivered a course of Lectures to his Female Bible Class, on the Prophecies. They possessed great interest, and the average number of ladies attending was a hundred and twenty.

"His own interest in this subject of study was very great. He prepared a syllabus of the course of instruction he intended to pursue, which was printed for the use of the class. The subjects of each lecture were stated in order, with Scripture references, and to these were added questions on each lesson. It was not the intention of our pastor to deliver a course of lectures merely, to the class, but to call upon each individual, at every meeting, to answer at least one of the prepared questions on the preceding lesson. But finding the necessary explanations to require a great deal of time and labour on his part, and the subject being quite new to most of the class, at least in his manner of treating it, and often, from its nature, obscure and difficult, he relinquished this part of his plan, though with evident regret. He subsequently stated to us, that he should not be willing ever again to engage in exercises of the same kind, without the use of questions.

"The basis of this course of instruction was 'Faber's Sacred Calendar of Prophecy.' The general theory of this author Dr. Bedell adopted, as the most satisfactory he had ever met with, 'though constrained to hold different views on some of the particular prophecies.' It was his intention, which he had partly carried into execution, to prepare an edition of this important work for publication in this country. He did not spare pains or exertion for the advantage of the class while pursuing this study. He caused to be drawn for their use a picture, the full size of a man, representing the great metallic image, as described by the prophet Daniel. Different parts of the picture were painted of different colours, as the head of a gold colour, &c.

"Notwithstanding his weakness, he never failed to meet the class through the winter, except in very inclement weather. The last meeting was held on the 30th of April. He expressed his gratification that he had been enabled to continue the exercises of the class so long; and made a single

allusion to the probability, that in the same relation we might never meet again. This was unusual with him, and we deeply felt the remark, though hope still taught us to look forward to future meetings. We were not willing to believe that this was, as it proved, the very last."

Though the labours of mind and body which I have already described, were almost innumerable, another important part of his efforts for the religious good, especially of the rising generation, must not be omitted. In the midst of all his varied and pressing parochial duties, he prepared and published many works of small size, adapted not only to interest the minds of children in religious subjects and concerns,—but also those in more mature periods of life,—and indeed all whose attention could be drawn to serious subjects. Several of these works were prepared for the American Sunday-school Union, and have been widely circulated through various libraries of Sunday schools throughout the country. Among these are the lives of Moses and St. Paul; the life of Legh Richmond; the story of Robert Benton; the history of Tahiti, in three volumes; and the Teacher's Assistant, originally published weekly in the Sunday-school Journal. Others of his publications were for more mature readers. These were Ezekiel's Vision, the substance of several sermons on the vision of the valley of dry bones;—Way Marks, designed as a guide to minds awakened to religious inquiries;—Is it well?—three questions addressed to wives and mothers,—"is it well with thee?—is it well with thy husband?—is it well with the child?"—The Religious Souvenir, which was prepared by him for three succeeding years; and Bickersteth's Treatise on the Lord's Supper, with an introduction and notes, and an additional essay on worldly amusements. These little books, not too small for the parlour table, nor too costly for the poor man's shelf, have been scattered throughout the United States, and some of them

republished in England. Such is the excellence of their character, that they cannot fail to be useful wherever they go,—and many instances have come to our knowledge, in which they have been blessed of God to the accomplishment of manifest and important spiritual good. These publications were all individually small, because their simple object was usefulness to others, and not eminence to himself. He made no effort to gain, or to support a literary reputation for himself. His great end was to be in all things, an instrument of good to others. In the attainment of this end, he was favoured to an unusual degree, and his reward is not so much in man's judgment, though there he is not deficient, as it is in the favour and approbation of God.

Dr. Bedell's interest was strongly and permanently enlisted in the promotion of the great objects of religious benevolence. His own liberality and disinterestedness in expenditures for the promotion of the gospel among men, which were well known to his intimate friends, led to a desire in his heart for equal effort and equal generosity on the part of the congregation committed to him. In this desire he was not disappointed; they sustained him in the plans which he proposed to them for doing good, with much liberality. In reference to this, he says in his anniversary sermon,—

"God has wonderfully blessed us in the stand which this congregation has taken, as it regards the advancement of the cause of Christ. I am fully persuaded, that there is nothing which gives a better criterion by which to form a judgment of the healthy state of religion, than the disposition manifested in a congregation to lend the aid of their time, their talents, and their property, to the promotion of religion. It has been the reproach of Episcopalians, that there has existed among them so little disposition to advance the interests of the Redeemer's kingdom. It is not necessary, at the present time, that I should decide the question, whether this

reproach is true or false; but I do desire to record it as one of the most distinguishing mercies vouchsafed to this Church, that there has been here exhibited a very decided spirit of unusual liberality. I do not remember that any thing of a definite form has ever been presented to you, but it has met with a hearty and liberal co-operation. The cause of Christ, in general, as fully identified with the advance of spiritual religion among yourselves, has been ever held up to you from this pulpit; and I do most humbly yet most fully render my thanksgiving to God, that he has inclined your hearts to look with favour on those plans of Christian benevolence which constitute the moral glory of the age. Take the subject of education: our Sunday schools have been always well supported; whatever has been asked, has been given. Two Bible classes connected with the Sunday schools of this Church, together with the female school, and two classes under the direction of one of our teachers, but whose members do not belong to our Church; these classes have now for three years or more supported a school in Greece, at the annual appropriation of $300, and at this moment upwards of one hundred of the descendants of this once great, but now debased and ignorant people, are receiving, at the hands of a few young persons among us, the benefits of an enlightened education. I have no doubt that this statement is new to many of my hearers; for this thing has been done, not for purpose of show, but from a spirit of enlarged beneficence. I state it, that God may have the glory. And I have not yet done speaking on the subject of education. Several young men, whose hearts the Lord has prepared for the work of the ministry, have already been assisted in their education by the members of this Church. At this moment, from the communicants alone, there are funds raised which will educate fifteen annually, allowing $75 as the expense of the education of each one. This is $1125 annually devoted to this object. Averaging the period of the education of each

at five years, in ten years thirty ministers of the gospel will here have received the means of education; and if the process goes on but fifty years, the Church of the living God will have been indebted to the communicants of this congregation for one hundred and fifty ministers of the gospel, educated intellectually, spiritually and physically, for the spread of the Redeemer's kingdom. Lest I should be supposed as at all exaggerating, I have left out other matters connected with the subject of education, which would swell the catalogue of mercies in relation to which we have reason to say, 'Hitherto hath the Lord helped us.' I turn to the missionary question. Besides the collections taken up in this Church at the call of the General Missionary Society, and the Society for the Advancement of Christianity in Pennsylvania, the Ladies' Society for the Promotion of Religion have sustained two missionaries in the lanes and alleys of our city, and to hundreds and thousands of the poor and destitute has the gospel of Christ been preached. The Male Society has done the same, but in a more limited degree. God of his mercy has enabled us to listen to the voice of the Saviour, when he has said, 'Go preach my gospel to every creature,' and in this he has wonderfully helped us hitherto. Is there among you one individual poorer for what he has done? No; but there are hundreds and thousands among us and abroad, who are richer and happier for time and for eternity."

While this extract states some of the results which had been attained in this congregation, in the gaining of funds for the promotion of the gospel abroad and at home, the variety of instruments which Dr. Bedell employed and set in operation to gain these results, may serve to exhibit still farther his abundance in the labours, and his adaptation to the duties, of the various aspects of a pastor's responsibility. There were no less than *five* distinct societies, male and

female, established under his direction in St. Andrew's Church, for the accomplishment of different objects under the general head of religious benevolence. All these societies he visited in turn at their weekly and occasional meetings, exhorting them to increase of diligence and zeal, addressing them upon special subjects connected with their undertaking, and interesting himself personally in the smallest circumstance connected with their prosperity. Nothing in this connexion was beneath his notice and care. And while his mind embraced and presented to them the largest fields of religious enterprise, and the most extended plans of operation for the whole, he would appear equally interested in the cutting of a garment for the poor by some member of the Dorcas Society, or in devising and improving some little fancy article for sale for the collection of money for the missionary cause. The arrangements of an annual fair for the sale of the products of the work of a Sewing society, were made and superintended by himself. The evils which were supposed to attend this system of raising money were noticed and answered by him. His own presence and control removed all abuses which might have been elsewhere connected with it, and in each succeeding year, under his wise direction, they became a continued, acceptable, and important instrument of increasing, to a very large amount, the funds for the accomplishment of the purposes of the society in the promotion of religion among men. He delighted to see the beneficent spirit of the Christian exerting itself for the relief of want of every description; but he always avowed his decided opinion, that his first duty was to the cause of the gospel and to the promotion of Christianity among men. For this end the societies of his Church were vigorously engaged. Two missionaries for destitute parts of the city of Philadelphia were at one time supported by them with a salary of $500 each. The large and flourishing congregation of Grace Church, now under the care of the Rev. Wm. Sud-

dards, owes its origin to one of these societies. They supported the minister of this Church, for some years after they had commenced the effort when the congregation itself was small and feeble. It is delightful to record too, that the zealous spirit which animated them in their works of love, has rested also, in a large measure, upon the Church now so prominent, which has sprung from this small beginning. The liberal spirit of Dr. Bedell was always seconded, and carried out by his people. In a single year the sum of $8000 has been collected in the congregation of St. Andrew's Church, for the furtherance of the gospel, while in no year under his ministry was there a deficiency of exertion in regard to the high standard of duty which he had presented to their minds.

Dr. Bedell was always found ready to give his influence and exertions to every valuable object for religious labour. While the peculiar institutions of the Episcopal Church were uniformly sustained by him and his congregation, he was prepared and willing also, as opportunity offered, to engage in the efforts in which other Christian denominations were united together, to promote the common purposes and triumphs of Christianity. The American Sunday-school Union was an object with him of especial interest. For this, he made several journeys, to gain a knowledge of the state of Sunday schools generally, and to promote their prosperity. His peculiar power in addressing congregations of children, rendered him exceedingly useful and interesting on these journeys. On such occasions, he spoke with an irresistible influence. During one of these journeys I well remember, the deep interest which was excited by his appearance and address. He founded his remarks upon the well known commission of Pharaoh's daughter to the mother of Moses, "Take this child away, and nurse it for me, and I will give thee thy wages." His audience was composed of several hundred children, and many adults of the highest respectability. Among the latter were several

of the most distinguished of the statesmen of the United States, one of whom was afterwards placed in the highest office in the gift of a free people. But there was not probably one unmoved hearer in the house, while some of the most intelligent declared, they had never before so felt the power of a public speaker. There are many in the different parts of the country, who will not readily lose the impressions which they received from similar addresses.

To one of the last of these journeys he refers, in the following letter to a clergyman, to whose place of residence he was about going for the purpose already described.

"Rev. and Dear Brother,—

"I am about to take a short tour for the benefit of my health, and have been requested by the managers of the Sunday-school Union, to speak to the children and teachers, connected with their institution. I have felt myself called upon, by a sense of duty, to consent so to do, and letters have been written to the proper persons in ——, that if they deem it expedient, arrangements might be made.

"Whether they may think it expedient, is a matter which I have not yet ascertained, but I shall be prepared, and I suppose as the Episcopal schools are not connected with the American Union, that the address, if given, will be in one of the Congregational Churches. My purpose in writing is to say, that my only object is to address teachers and children, and consequently I hope, that my so doing will not be construed into any hostility to the Episcopal Sunday-school Union. I wish this institution of our own Church every possible success, and rejoice in its rising prospects; but my attachments have been to the American Union for many years, and I have seen no circumstance calculated to diminish that attachment. My own schools are attached to both institutions. It would give me pleasure to address the

children of the Episcopal schools also, but this will of course depend on the wishes of those who have the management."

Dr. Bedell was always a most acceptable speaker at the anniversaries of benevolent societies. He was so often engaged in this duty, that it would be quite impossible to give any extended account of the occasions upon which he spoke. As the circumstances of his original connexion with the American Bible Society have been mentioned however, his address at the anniversary of that Society in 1828 will be appropriate and acceptable, as a specimen of his style of address in this department, and of his abiding attachment to that noble institution. It is affecting indeed, in looking over the names of those who were prominent on that occasion—Varick, Troup, Hyde, Sanford, Rice, and Bedell,—all names widely known, and as widely esteemed in the Church of Christ, have gone to their final resting place in a vast eternity! How solemn is the appeal which the departures of such men make to those who are left to act for the cause of Christ,—"Work while it is called to-day,"—"Whatsoever thy hand findeth to do, do it with thy might!"

"Mr. President,—

"In rising to offer a resolution, which has been put into my hand, I trust that I may not be considered as travelling far out of the path which it becomes me to pursue, if I venture to express my feelings on being permitted to be present at this anniversary. It is a pleasure which, for years, I have been anxious to enjoy; for though living, during the last six, in a sister city, I have hitherto been prevented by some paramount obligations. The difficulties having been removed, I am now permitted to be present, at what I consider, in every respect, the most august, the most beneficent, and the most eternally important assemblage which ever has, or ever can be gathered in our country; and, when I com-

pare my own feelings at present, with what I have read of *theirs*, who, at this season of the year, are annually gathered together in the city of London, on the same high and holy purposes, I am no longer surprised at what I once considered enthusiasm, and what might once have passed with me for romance. I do not suppose that a single individual present is ignorant of what is now going on in the metropolis of England, when London appears as did Jerusalem at the day of Pentecost, for *there* are gathered together Israelites indeed, devout men, out of almost every nation under heaven, waiting for the fulfilment of the promise, in another outpouring of the Spirit. But, Sir, the same causes which give a heavenly charm to the city of London at this season, give a heavenly charm to the city in which we are assembled. I may not forget, that this city is the city of my birth, and earliest years; and though, in the purposes of Providence, it does appear, that it is not to be the city of my residence, yet I may not also forget that it is peculiarly dear to me, because it is the place of my father's sepulchre. But, Sir, there is a charm about it at this time, which is far superior to all these. I feel, and this is sufficient for my present purpose—I feel, that there is now assembled on the general legislation of the spiritual Church of the living God, the zeal, the energy, the wisdom and the piety of the land; that here, as it were, 'the chariots of God are twenty thousand, even thousands of angels: and that the Lord is among them, as on the holy place of Sinai.' There is here a moral atmosphere created, which is all fragrance; and in reference to this assembly it may be said, in a far higher sense than genius ever prompted poetry to sing,

'Sweet month!
'If not the first, the fairest in the year!'

"In paying a close attention to the full and satisfactory report, which has been read, and in listening to the interest-

ing and animated addresses which have been pronounced in our hearing, my mind has been powerfully impressed with the idea, that the year which has ended has been marked with the smiles of Providence in the most signal manifestations.

"There never was, perhaps, a year in which the Bible cause has received so great an accession of real friends; for a man only becomes a real friend to the Bible cause, inasmuch as his heart comes under the influence of that Spirit, by whose inspiration the Bible itself was written. Probably, when I say that there never was a year in which the Bible cause received so great a reception of real friends, I may make my meaning more intelligible, by a recurrence to facts of so spirit-stirring a character, that, whether they stand alone, or are connected with this subject, they may make the hearts of Christians rejoice, because they have already been the occasion of rejoicing among the angels of God. This year and the last, have been years of large and extensive revivals of religion. Take up the vehicles of religious intelligence, which have emanated from the east, the west, the north and south, and the triumphs of the Cross are recorded in the multitudes, who, under the most powerful outpourings of the Spirit, have been 'brought from darkness to light, and from the power of Satan unto God.' I need not enlarge on these facts, before such an audience as this—that there have been these revivals, is well known to every friend to the Redeemer's cause. But, Sir, the remark I draw from it is this, and it is a remark which brings this soul-cheering subject to bear on the very purpose, and in the very work for which we are assembled. It is supposed, (I have not the data to go into any such calculation, as to make the matter subject of demonstration,) but it is supposed, that, during the last eighteen months or two years, more than 100,000 individuals have been hopefully converted, and brought into the Church of the living God, under the im-

pression of these seasons of spiritual refreshing from the presence of the Lord. If so, then what cause of congratulation, not only because souls have been rescued from the grasp of the destroyer, and are regenerated, brought into the enjoyment of the glorious liberty of the sons of God—but because there are 100,000 who are *now* the friends of the Bible, not on ordinary grounds, but on the experienced benefit of its power, and in the sympathies of their new creation in Christ Jesus. Many of these men, may before have been the acknowledged advocates of the Bible; but what a difference will it make in the same men when once the sympathies of a converted heart are brought to bear on the sacred cause. Oh! what a real friend will *he* be to the cause, who, through the power of the precious Word, has been, in the language of the Bible, 'begotten again to a lively hope, by the resurrection of Jesus Christ from the dead!' Now, Sir, I hazard a remark, (I know not, personally, whether it has its foundation in fact or not,) but in reflecting on the subject, it appears to me as if the whole *rationale* of the operation required it—that the magnificent efforts which have characterized the last year of the Bible Society, and about which so much has been written in the Report, and so much said in the addresses,—that these magnificent operations have originated with those alone, who have been brought into the fold of Christ during these revivals, or who, themselves Christians before, have had their hearts warmed into a livelier sensibility, and awakened into a more burning zeal in consequence of these revivals. If I am mistaken, Sir, no harm is done. If I am right, then have we still more abundant reason to be convinced 'that it is all the Lord's doing, and it is marvellous in our eyes.'

"This, Mr. President, leads me directly to the specific subject of the resolution which I hold in my hand, and which, before I make a few additional remarks, I will take the liberty of reading: 'That the smiles of Providence on this Society,

particularly during the past year, call for the devout gratitude of all the friends of the Bible, and for new zeal in the work of its future distribution.'

"This contemplates thanks to Almighty God. About the propriety of this, as I had occasion to remark the other evening, who can raise a question? But, Sir, thanks which flow from the warm inspiration of the heart, instead of the cold expression of the lips, always flow out into some practical exhibitions. When the soul of the Psalmist was almost too full for utterance, and when his question was, 'What shall I render unto the Lord for all his benefits?' he answered, 'I will take the cup of salvation, and will call on the name of the Lord!' How shall we express our gratitude to God? By enlarged exertions. Let every individual be more active—pray more intensely—give more personal exertion;—give more largely of your money. Much as has been done, there is much left undone. I recollect to have heard a remark, made at a late Bible anniversary in Philadelphia, somewhat like this, that although much has been done by the efforts to put a Bible into every family in the land, why not into the hands of every individual? Is this supposed extravagant, unnecessary, or impracticable? In answer to the idea of its impracticability, I would say, nothing is impracticable where the cause of God is concerned. Faith, which can remove a mountain, can put a Bible where it lists. It gives me pain to hear Christians talk of the impracticability of doing that which has the glory of God for its object. Why, Sir, that faith which lays hold on the promises of God, has a derived omnipotence. This suggestion is not unnecessary, Why, Sir, let me illustrate. We were both children once, and though it costs your speaker a shorter effort of memory to look back than it does yours,* yet we can both remember well enough, that the toy

* The venerable Col. Varick was then the President of the Society, who soon after departed from the earth.

which was the common property of the play-room or the nursery, loved as it was, was not loved as the one which each would call *his own*. When we deal with men, whether for their temporal or eternal welfare, we must deal with the ordinary principles of human nature. When we proffer the salvation of the gospel, we do it as a *general* offer; but we want every individual so to receive it as to be enabled to say, "my beloved is *mine*, and I am his." So of the Bible.—Let every individual call a copy of it his own, and then it will be better loved and better received. I do but hint at this subject, for I do not suppose that its accomplishment by us is to be thought of. We have already come up to the measure of our faith—I repeat it, we have already come up to the measure of our faith. It will require the energies of another generation, whose faith shall be stronger than ours. Yet do I doubt the accomplishment of the project I have hinted at? No, Sir; I have no more doubt of it, than I have that I now address you. The whole history of the Bible Society has been a history of nothing but progression. 'Speak to the children of Israel that they go forward,' has been the word, and they have gone forward; and though they have sometimes seen the Red Sea in front, and almost impassable mountains on either side, and their foes in the rear, yet they have still gone forward, and the Lord has opened their way. And though their enemies may not have perished like Pharaoh and his hosts—they have, nevertheless, been left so far behind in the *wilderness*, that they have given up the chase as hopeless.

"We have heard much, to-day, Mr. President, on the subject of encouragements. Why, Sir, my soul doth magnify the Lord that there are these encouragements. But they are condescensions to the weakness of our faith. I have one encouragement to offer you this morning, which is worth all the external and adventitious circumstances which have served to fill our hearts with so much joy and gladness.

It is an encouragement furnished me by an old writer, about whose authority there will be here no question. 'As the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth and maketh it to bring forth and bud, that it may give seed to the sower, and bread to the eater, so shall my word be, that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the things whereto I sent it.' How beautiful—how sublime—how full! What need have we of further witness? The Lord hath spoken. You know that in the economy of Providence, the snow and the rain are the speechless agents of the Maker's will to minister to the happiness of man. The one clothes the earth in a protecting mantle, to shelter the delicate seeds entrusted to its bosom—the other descends to prepare the earth for the occupation of the husbandman, to assist the seed in its process of decomposition; to urge forward the living principle; to mature and to ripen. How beautifully is it said by the Prophet, that when they have accomplished their purposes, they return to God again, again to perform the same kind office. For the snow melts away, as the sun gathers his vernal strength, and with the rain, the still and almost imperceptible evaporation carries it back to the clouds, where it waits the command of God, to fall in the gentle shower, the impetuous torrent, or to be condensed into the virgin snow. Year after year, goes on this process, and the promise is 'seed to the sower, and bread to the eater.' Hath it ever failed? 'So shall my word be.' As the protecting snow upon the earth—as the rain upon the parched ground; as the showers that water the earth, 'so shall my word be.' 'It shall not return unto me void.' When it returns, it shall be laden with the spirits of the vanquished enemy of man's salvation—it shall be laden with the testimony and the tribute of new born souls—it shall carry with it the tears, and the prayers, and the praises of the people turned

unto the Lord. 'It shall prosper in the things whereto I sent it. I sent it to point out to man his situation as a sinner. 'It shall prosper in the things whereto I sent it.' Men shall cry 'what shall we do to be saved?' 'I sent it to reveal myself as a mighty Saviour.' 'It shall prosper in the things whereto I sent it.' Men shall turn their faces from the earth, where they had gathered blackness, and hope shall smile on their countenance of wo. 'I sent it to reveal the Cross, the mystery of love.' 'It shall prosper in the things whereto I sent it.' Men 'shall flee from the wrath to come.' I sent it to chase away the clouds and darkness which had hung on the future, and to bring life and immortality to light. 'I sent it to place before a world of sinners the offers of my mercy.' I sent it to meliorate the condition of the most degraded of mankind, to change this wilderness into Canaan. 'It shall prosper in the things whereto I sent it.' 'The wilderness shall bud and blossom as the rose—instead of the thorn shall come up the myrtle-tree.' Want you a better encouragement than this? Why, Sir, if, generally, Bible friends were turned into Bible foes—if instead of encouragements, every thing looked black; if instead of this large and brilliant assemblage, in this great city, you were but a little band, and compelled, like the primitive Christians, to meet in dens and caves of the earth, what matter it? Is not the Lord on your side? Has not his word gone forth? Had I nothing to cling to, I would lay hold on this one promise—'as the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater.' And every time I saw the gambols of the fleecy snow, or the wise, steady descent of the rain-drop, I would be as free from doubt on this subject, as I am on another, when I sometimes see the beautiful bow of promise, as it reposes in all its majesty and splendour, on the bosom of the cloud which has passed away. This tells me, and do

we doubt it? that the waters of a flood shall no more overflow the earth! The other—but need I repeat its lesson? No! Send abroad the Bible then! Be not slack—wherever it falls it must be prospered, for the 'mouth of the Lord hath spoken it.' "

If any special department of Christian beneficence seemed particularly dear to him, it was the education of indigent, pious young men for the ministry of the gospel. To this he devoted a large portion of his time and effort. In a preceding extract from his sermon it has been referred to. But there was one aspect of this cause which gave him unalloyed satisfaction. Among his own communicants there was an average of at least one in each year who devoted himself to the ministry. Of this he thus speaks in the same sermon:—

"But there is one branch of this subject which I take up with sensations of indescribable gratitude. 'Hitherto hath the Lord helped us,' for we have already been permitted to behold in the ministry of the gospel, or in a stage of advanced preparation, no less than ten young men, whose first religious impressions were here received under the preaching of the gospel, or whose religious sensibility was here cherished and nourished to the subject of the ministry. Had God of his infinite mercy permitted this Church to do nothing else towards the advancement of the Redeemer's kingdom than this, the raising up among ourselves in ten years of ten young men, who are, or will be speedily, in the field of labour, preaching the unsearchable riches of Christ to perishing sinners, it were enough to swell the heart with gratitude, and draw the tear of joy for so distinguishing a mercy: for this will so long outlive us all, and its spiritual advantages be utterly incalculable. Suppose that at a very moderate calculation these ten young men are made the instruments of the conversion each of one hundred souls, one

thousand souls will be saved, and who can count the value of a single soul? But among these one thousand souls converted through their instrumentality, ten at least shall enter on the same glorious work of the ministry, and these ten shall be made the instrument of one thousand more conversions, and so must go on the series; and then, when hundreds and thousands shall have been converted, and when it all can be traced back as the river to the fountain, to the blessing of God upon this Church, who can estimate the debt of gratitude which is due to the God who has thus helped us? Oh, my friends, the sense of God's goodness is overwhelming to a painful degree, and I must stop the recital. Let you and I take up the language of the text, as well we may, 'Hitherto hath the Lord helped us.'"

His interest in this important department led to a very efficient co-operation in the plans of the Episcopal Education Society, of which he was the President, for the establishment of a proper school for the preparatory classical education of students for the ministry. This school was first opened upon a farm purchased for the purpose near Wilmington, in Delaware. But this location, proving entirely too limited for the attainment of the object proposed, the place was sold, and the estate on which Bristol College is now located on the Delaware river, about seventeen miles above Philadelphia, was purchased at a cost of $20,000. For this college a charter was obtained from the Legislature of Pennsylvania, and although its origin is yet so recent the success which has crowned the effort, has in every respect been most triumphant. Its main object is to educate pious young men for the ministry of the Episcopal Church, though it also extends the important benefits of a literary education, under the most direct and valuable Christian influence, to young men who are not studying with this view. In the establishment of this institution, Dr. Bedell was deeply in-

terested. Knowing as he did its real character and inestimable importance, he considered it, and presented it to the people of his charge, as one of the most valuable and useful Christian efforts of the present age in connexion with the Episcopal Church. It would have given him unfeigned delight, could he have seen the liberal and ardent interest with which it has since been embraced and sustained by those in the Church who understand and value its objects. From its present course and prospects it may be looked upon with very great justice and reason, as likely to exercise a more valuable and extensive influence upon the character of the Episcopal Church, than any other institution which is connected with it; and the ardent desires and confident expectations of Dr. Bedell, and those who united with him in its establishment, promise to be even more than realized in its ultimate efficiency and worth.

His deep interest in the prosperity of Bristol College was affectingly displayed in a thanksgiving sermon which he preached in St. Andrew's, November 1832, after the cessation of the cholera, from 2d Samuel xxiv. 24,—"Neither will I offer unto the Lord of that which doth cost me nothing."

From this sermon some passages will show both his feelings and his plan upon this subject. His congregation have seconded him in their general response to the call, though not precisely in the definite form and way which he pointed out.

"By the merciful providence of God, my friends, we are relieved from the ravages of a pestilence whose approach was anticipated with the most gloomy feelings, but whose actual occurrence, although marked by circumstances of very melancholy character, was yet modified by a mercy which makes the case of our city peculiar. And we are now assembled to render our thanksgivings to God for the mercy

with which he has seen fit to visit us. Thanks sent up to heaven in words, are offerings easily made. Words cost nothing. The sacrifice of an hour taken from the ordinary business of the world, and devoted to public worship, is a matter which will give even a worldly man comparatively little uneasiness. But an occasion like the present, my friends, demands something more. Our circumstances are in every sense new. The pestilence with which we were visited, was new to this country. It had been naturalized in Asia and the East; but we had only *heard* the report of danger, distress, and death, in sudden and aggravated forms. We were told of the thousands and tens of thousands cut down as in a moment. We bestowed little thought and manifested but little sympathy with those who were suffering, as if the pestilence was only to be expected in the far distant climes and among a people rude and filthy and comparatively uncivilized. When we found that this same pestilence had taken its onward march and fixed its fangs upon Europe, we then felt more alarmed, but still we thought of the wide expanse of the Atlantic, and hoped either that it would fear to cross that mighty world of waters, or if it adventured a passage, it would come in forms singularly modified by the habits and manners of our people. In all these we have been disappointed. It did cross the mighty ocean, and on the first spot where its foot did tread, it exerted a malignant influence equalling its ravages any where in the world; and then it came to a sister city, carrying off, in the space of three months, if I am not mistaken, at least seven thousand of its inhabitants, and filling the hearts of the people with dismay, and making the streets to wear a most melancholy aspect, and giving a shock to business, and bringing on a series of complicated distresses. Then we hoped that sanitary regulations and peculiar circumstances of a favourable character might shield our beloved city. But here too we were mistaken. It came, and in its period

numbered with the dead more than a thousand of our citizens, and gave here also a shock to business enterprise which it has not totally recovered. But God dealt with this city with peculiar mercy—a lesser mortality—a lesser degree of sickness, and a speedier termination of the visitation, marked the dispensation among us. And now we are assembled to render thanksgivings to God for his peculiar mercy. As I said, the language of thanksgiving is easy. Words cost nothing. I come to say to you that no gratitude can rise to heaven which goes not up from the altar of the heart. But while this is my theme of continual pulpit exhortation, our new circumstances authorize a new method by which the gratitude of our hearts may be manifested. Shall our thanks to God for this mercy, evaporate in words? Shall it stop with this solemn assembling—this word of prayer—this song of praise?

"No such occasion of gratitude as the present, my friends, has ever been presented to your consideration. A disease has appeared in our country, which takes the decided form of a visitation of the Almighty, for purposes, I trust, connected with our everlasting good. That disease came among you, and it passed lightly over you. No city, in which its ravages have at all been felt, has experienced so merciful a relief. Its ravages were distressing, but the duration was comparatively short, and the number of its victims small in a most wonderful and extraordinary degree. Your families have suffered less than might have been anticipated, for it came in a season of the year, when many were accustomed to be beyond the limits of the city; your business has suffered less than might have been anticipated, for it came in a season in which there was always more or less stagnation. And how few, very few among you of this congregation, may be said to have suffered, either by the pestilence itself or any of its attendant circumstances. Is this no call for some special mark of gratitude; some peculiar offering by which that grati-

tude may be testified? In my heart and conscience, I believe that it is, and in the discharge of what, I believe to be my duty both to God and to you on this occasion, I propose, that this congregation, as a congregation, make some thank-offering to God, which shall for ever serve as a memorial of your gratitude for the merciful deliverance extended. We erect a column to the political saviour of his country; we inscribe on monumental marble the names of those who have died as the benefactors of the public. I ask of you some public testimonial of gratitude to God, for lives and property and happiness, spared from the ravages of the pestilence which walketh in darkness and of the sickness that destroyeth at noon-day. I propose that some splendid deed of charity be done by you to commemorate this day of gratitude; some institution founded or encouraged, which shall tell to distant generations, the grateful remembrance of the Church of a mercy so distinguished; some large amount of property devoted to the service of God, your liberal benefactor.

"By a very singular combination of circumstances, this week completes the purchase of an estate, on which the Education Society, of which your preacher holds the responsible office of President, purposes to carry out its plans of extended usefulness, on the score of education. To this plan some of you have already been liberal, but an error was committed in venturing upon a scheme calculated for such an immense amount of good, on a location far too straitened. Even there, enough has been accomplished to convince us of the entire practicability and the amazing advantages of the course pursued; but with hands comparatively tied, we were continually compelled to refuse application upon application from young men from Georgia to Maine, who wished to gain for themselves the benefits of an enlightened education. Young men for whom we had no accommodation have thrown themselves into the Presbyterian Church; and I received a visit a few days ago, from a Presbyterian minister, who told

me that three hundred and thirty young men now among them had facilities of education, and that unless we had some larger means, their Church would receive the best and most promising of our young men. How disastrous to our Church is the fact, that want of facility among us forces our young men into another Church. I do want that reproach wiped away. Pained by these circumstances, we have felt it a duty to throw ourselves upon the providence of God, and we have determined to transfer all our arrangements from the present location, to one where we shall have no need of saying to any, we have no means to encourage you. And this very week, arrangements are made to get possession of a large estate of extraordinary accommodations, and which must be provided at an expense of $20,000. Never did the providence of God throw in your way a grander opportunity of good; and I propose to you to avail yourselves of it on the present occasion, as an offering of thanksgiving to God for his peculiar mercies. What a testimony of gratitude this would be."

In the development which I have thus attempted to make of Dr. Bedell's character and usefulness as a pastor, none can fail of surprise, that one labouring under the burden of such feeble and failing health, should have been able to accomplish such an unusual amount of duty. His persevering assiduity and diligence will account for it in part. But another trait in his character which has yet been but partially noticed, will tend still more to explain it; it was his large and benevolent spirit of enterprise and singular disinterestedness. He always kept before his mind the noblest plans of effort for the propagation of the gospel abroad, and for its extension and establishment at home. His calculations and designs were never small. His faith laid hold of divine promises with much confidence, and he was persevering in his expectations of a good result to Christian effort, sometimes

long after the expectations of others had begun to flag and fail. Though so quiet and unpretending in his character and habits, and appearing to have so little that was sanguine in his temperament, his cheerful and bright anticipations always sustained himself, and furnished encouragement and strength to others who were ready to sink under the power of despondency. Remarkably prudent and cautious, he was an invaluable guide in the various efforts of Christian usefulness. And however extensive or difficult appeared to be the plan which was advocated by him, a firm reliance upon his judgment led others to unite in it without hesitation or fear. He thus threw himself wholly into the attainment of the object which he pursued, and without selfishness, or fear, or weariness in its pursuit, he rarely failed in the accomplishment of his ultimate design; though the amount of labour which he devoted to it, was often wonderful to those who were unacquainted with his character and habits. He had unusually large conceptions of the personal duty of the Christian, of the sacrifices which he must make, and of the losses with which he must be content. Heavy pecuniary responsibilities and incumbrances were laid upon him through his whole maturity, yet he cheerfully robbed himself to do others service. His talents and influence were wholly consecrated to the great work of doing good. All that he had, and all that he was, he counted as an offering unto the Lord. The question before his mind was never, at what bound of duty he might be permitted to stop, but what measure of usefulness it was possible for him to fill up. His feeble health required an indulgence of mind which he never yielded to it. He never held back his hand from the work of the Lord. And with this spirit he laid himself down in the mid-day of his life, wasted, exhausted, worn out, but calmly and watchfully waiting for his crown, and receiving his reward. The labours and efforts which have been thus described, were calculated to make a deep impression of his usefulness and

worth upon all who knew or heard of him as a minister of the Lord Jesus Christ. It was considered by all such, a high privilege to be connected with him under his pastoral care, and many were yearly seeking this privilege whom the numbers previously committed to him, necessarily excluded from the advantage which they desired.

CHAPTER X.

PRIVATE CHARACTER—EPISCOPAL CONVENTIONS—DOMESTIC RELATIONS—MUSIC—POETRY.

BEFORE we proceed again to the current of events which will lead us to the termination of his life, it may be more proper here, than in any other place, to speak of Dr. Bedell in his private personal character as a Christian. Though his ministry was so distinguished and uniform, his personal character in the most intimate connexions of life was entirely accordant with it. Indeed they were the peculiar traits of his individual character, which, incorporated into, and exhibited in the duties of his ministry, constituted the distinguishing excellencies of that. His whole life, both public and private, was remarkably equal and uniform. What he was seen to be at one time, and in one place, he always was; controlled by the spirit of true religion, and adorning the doctrine of God his Saviour. He was a man without professions, but singularly sincere and free from guile. Retired and unassuming in his disposition, he thrust himself into no concerns which belonged not to him. In conversation always affable, but prudent and self-controlled. He spake evil of no man; but would often correct the severe expressions in regard to absent persons in which others indulged, and throw in some remark of extenuation or excuse for faults, the existence of which he could not deny. There

was no merit in living peaceably with him, for the man must have been determined indeed to wrangle, who could find in his society, room for dissention. He participated largely in the reproaches which, in the midst of a sinful world, are ready to follow active and unyielding effort in the cause of Christ. But he returned not evil for evil, or "railing for railing." In hours of deep trial, when lover and friend seemed to be far from him, and misrepresentation cruelly distorted his conduct and designs, he was unexcited and revengeless as a child, and seemed far more to mourn for the faults of others, as they would affect the characters and interests of those who were guilty of them, than as they were likely to bear upon his own. Amidst whatever excitement, he still moved quietly along; and though waves dashed roughly around him, his frail bark surmounted their power and remained secure.

The candour and kindness of his spirit were particularly manifest in his ecclesiastical and religious connexions. In his varied intercourse with the people of his charge, many circumstances are present to the minds of all, as beautiful illustrations of this distinguishing excellence. One of them, who was intimately acquainted with him, thus writes:—

"It was his constant desire to cultivate among those labouring in the same cause, a spirit of union and brotherly kindness; all who attended the teachers' meetings, can testify how admirably he was calculated to render them interesting, to soften any exhibitions of impatience or asperity, by his own mild and gentle manners; to diffuse a tranquillizing spirit all around, and to bear patiently with the infirmities and prejudices of others.

"I well remember how pleasantly and happily he could give another turn to remarks which might have created unfriendly feelings; and how delicately he reproved, on one occasion, at the close of the meeting, expressions of feelings

which he deemed inconsistent with the meekness of Christian humility, by giving out the hymn commencing thus:—

> 'Whene'er the angry passions rise,
> And tempt my thoughts and words to strife,
> To Jesus let me lift my eyes,
> Bright pattern of a Christian life.'

"How beautifully and strikingly did he unite 'the wisdom of the serpent with the harmlessness of the dove;' and how bright the example which he habitually set before us, of the charity of the gospel. This same principle expanded itself in the forgiveness of injuries; it was always his desire to cultivate among his flock, not only by precept, but by example, this lively Christian grace. I remember one delightful instance, where he showed how fully he had triumphed over every feeling of resentment. I heard him administer a reproof to a female communicant for what he considered a deficiency in the Christian law of love; at the same time, in the presence of many others, with the most child-like simplicity, acknowledging himself to have been tempted by the same feelings; but having overcome them all, pointed out to her the way of duty. The circumstances were as follows: An individual was coming the next day to administer the communion whom the lady thought had recently insulted her pastor, and whom, for other reasons, she felt averse to; but although this was the truth, he would not satisfy her interrogations, or encourage her to stay away from the Lord's table on that account, but with the utmost plainness and sincerity warned her of the temptation, and advised her to retire to her closet, and there to pray until all such feelings were removed; telling her also, the true source from whence all such prejudices proceeded."

In his relations to Christians of other denominations, he was never bigoted or exclusive in his feelings. His unhesi-

tating convictions of truth and duty, and the warmest affections of his heart, bound him indeed to the Church in which he was a minister, and towards the extending of which, few of his cotemporaries have done more than himself. He had seldom, however, preached in Philadelphia, upon what are termed the "distinctive principles" of the Episcopal Church, finding so much more pressing calls for his time and efforts in teaching the great principles of the gospel which are indispensable to man's salvation, and desiring first to build up his people in the acceptance and love of these. In omitting to such an extent the discussion of the principles which separate the Episcopal Church in profession from other denominations of Christians, he has been considered, by many of his brethren, to have erred in judgment. Considering the circumstances in which he was placed by the providence of God, this is not a correct conclusion. That the time, however, had come when a more decided exhibition of these points of distinction might have been desirable, when his own health failed and his ministry closed, I have no doubt. And this seems to have been, at that time, his own impression and plan, for he had commenced a course of sermons upon this class of subjects, which his failing health never allowed him to deliver or to complete. He referred to this fact in a conversation with one of his brethren in the ministry, at Bedford, but a few weeks before his death. That gentleman thus relates it in a letter to Mrs. Bedell:—

"The conversation was quite free, and turned upon the state of our Church separately considered, and as it stood in relation to other denominations of Christendom. He observed, that the situation of the latter was critical and alarming; that they were riven and distracted, and in a state of anarchy, division and degeneracy; and that their internal constitution and character did not offer promise of their improving and growing better. He thought that Episcopalians

had the strongest reasons for loving and advocating their Church, but more especially had cause to be harmonious and united; that the matters which had hitherto been the occasion of bickerings and misunderstandings should be passed over and forgotten; and our united aim and effort should be, to preach Christ and extend the Church. He said, like many who thought and acted with him, he had for years said little on the *peculiarities* of our Church, but the period had arrived when they should be taught and preached. While many in their preaching had given them too much prominency, he had given them too little; but the state of the times seemed to require it. These had now changed for the better, and the same foundation for difference did not exist. He then added, very emphatically, 'If God spares my life, I intend delivering a course of sermons on Episcopacy this coming winter.' This course, he informed me, he had then in preparation.

"You will recollect these remarks and many others on the same subject. I have given them as nearly in his own language as I could remember."

Such a course of sermons from his pen would have been particularly valuable to the Church; though I cannot at all concur in the opinion, that he had been deficient in his duty in this respect. As certainly as it is our duty to declare the whole counsel of God, I concede it is our duty to declare the doctrines of the Scripture in regard to the Church of Christ. This he had done, on frequent occasions, to a sufficient extent, as he supposed, and as others around him supposed. But the duty to do this, is not more certain than the fact, that the Church has been much injured by the frequent indiscreet and unjust exaltation of her inferior peculiarities, among or above, the greater matters of the gospel. In this respect, I should desire every man to follow his own conviction of duty. But had Dr. Bedell's ministry in this respect,

differed from what it was, it would have been, I conceive, much less useful to the souls of men, and much less efficient in building up the Church itself, than it has been. In our present state of harmony and union, there is upon this subject no controversy. All are apparently united in the plan to "speak concerning Christ and the Church." And the number is on all sides increasing among us, of those who, like Dr. Bedell, are determined in the comparison between the two, "to know nothing save Jesus Christ, and him crucified."

Dr. Bedell ministered at a time when not only Christians of different denominations have had serious subjects of discussion with each other, but also when within the limits of the Church of which he was a minister, there have been very prominent and marked divisions of counsel and judgment. It is generally remarked, that the more intimate has been the previous connexion which has united those subsequently dissenting, the stronger and the more alienated is likely to become their reciprocal feeling after they have disagreed. This was never the fact with Dr. Bedell. No man could be more free from that which is scornfully termed the "Odium Theologicum." He contended with steadfastness, but with meekness, for what he thought important principles of truth, but he contended for nothing else. He delighted too, to be still the minister of grace and kindness to those from whom he differed; and advocated and encouraged every effort for the good of souls, by whomsoever it was originated and directed. In all the trials through which the Episcopal Church passed in the time during which he ministered in it, Dr. Bedell was uniformly a peace-maker, and all his desires and efforts were on the side of harmony, mutual concession, and love. Better evidence of this fact could hardly be given, than in some extracts from the Philadelphia Recorder, a paper of which he was the editor, during the time of the most serious division which perhaps has ever marked any portion of the Episco-

pal Church in the United States; the subject of which was the election of an Assistant Bishop for the diocese of Pennsylvania. I refer to this question and the feeling which it excited, simply to display the unvarying kindness and disposition for peace, by which the subject of the present memoir was distinguished, even in this most exciting and trying season, in all his ecclesiastical relations. Previously to the meeting of the Diocesan Convention, in which this agitating question was to be settled, he thus wrote under the editorial head of the Recorder May 5, 1827:—

"*Convention.*—In the course of the next week the Annual Convention of this diocese will be assembled at Harrisburg. The friends of the Episcopal Church in Pennsylvania have long watched the preparations that have been making for this event. It is evident that each party is acting upon principle; that each considers the prosperity of the Church and of religion intimately connected with the success of its exertions, and that they will repair to the place of their assembling with a determination to use all lawful means for the accomplishment of purposes which must to each appear immeasurably important. Nor do we see in this any thing to excite surprise or occasion censure. Such are the infirmities of human nature, that large bodies of men can never be expected to unite harmoniously in all their sentiments on any subject, however simple and elementary. Although the fact may be attended with inconvenience, and on some accounts, perhaps, be a source of very legitimate regret; yet it ought to be made productive of some good. It should teach us moderation and humility; humility as it respects our own tendency to err, and moderation in reference to the sentiments of others. The lesson which it presents to such as are subordinate in life, is that of modest respect for the opinions of those who are superior. To superiors it must ever hold out a solemn warning against the danger of press-

ing too hard upon those minor peculiarities in which men may always be expected conscientiously to differ from each other.

"The dissensions by which this diocese has been more recently excited, have occasioned sincere regret in all the lovers of harmony and peace."

"We sincerely hope that the Convention which is about assembling at Harrisburg, will settle all our controversies, and produce harmony amongst us. There can be no prospect of this until the Assistant Bishop shall be elected. So long as the strength of the diocese remains thus equally divided by an object which each party flatters itself with the expectation of being able to obtain, we shall be constantly harassed by the pamphleteering explosions with which all who love decency and order have of late been so excessively annoyed. It is far better—better for the Church and better for the world around her; better for those who shall be disappointed in the contest, as well as for those who may be destined to succeed, that the thing should at once be definitely settled.

"We hope then, that our brethren will repair to the place appointed, with spirits entirely composed. Let their work be commenced at a throne of grace. Let them go to it like men who feel that Providence has called them to participate in the most important transaction which has ever taken place in the American Episcopal Church; that the destiny of immortal souls,—thousands who surround them now, and millions who are yet unborn, have probably been suspended on the proceedings of that assembly. And while their minds shall be overshadowed by these solemn thoughts, their deliberations will be characterized by a fearless moderation, a chastened firmness, a dignified composure, which become those on whom such elevated responsibilities have devolved. Let all unkindness towards the brethren with whom they differ be banished from their bosoms. Let all

harsh and violent expressions be at once discountenanced. They are both unworthy of men who are engaged in a cause so holy; and whose duty as well as interest it is to march forward with a serene and steady purpose to the consummation of their hopes. Let the friends of the gospel who are spectators of this contest be every where engaged in frequent and fervent supplication to Him who ruleth the hearts of men, that his truth may prosper, and 'his will be done on earth as it is in heaven.'"

The result of this Convention was adverse to the views and wishes of Dr. Bedell. His meek and Christian spirit, however, immediately accorded with the manifest will of God, and entered upon a course of conciliating conduct, from which he was never known subsequently to swerve. In the Recorder of the week subsequent to the Convention, he says:—

"Our readers, no doubt, expect that we should give a detailed account of the proceedings of the late Convention at Harrisburg; and we regret to state, that their reasonable expectations will, in some measure, be disappointed. By an afflictive dispensation of Providence, under which we had been suffering for the last four weeks, we were prevented from taking any active part whatever in the proceedings of the Convention; and as we attended none of the preparatory meetings, and were but twice in the Convention itself, it is impossible that from our personal observation we should say any thing.

"Our readers are of course aware, that the question of an Assistant Bishop terminated in the election of the Rev. Henry U. Onderdonk, of Brooklyn, N. Y. The question is settled; and after a quiet statement of the case, it becomes the portion of the clergy and laity defeated, to submit. As it regards the result of the election, we find ourselves per-

sonally placed in circumstances of some delicacy, as we have been for many years in habits of intimacy with the newly-elected assistant, and have always entertained sentiments towards him of great respect. While then, we deeply and sincerely regret the election brought about under such circumstances, we wish it to be distinctly understood, that our objection is to the manner in which the election was accomplished. This we speak in our own name, wishing to guard our readers against any opinion that we are in the least degree acting as the organ of our brethren. What views they may generally entertain on any of these matters, we have not learned, neither has the state of our health been such as to enable us to make inquiry.

"That the diocese is most lamentably divided, none can question: and that none but a person of the most conciliating qualities can expect to heal the divisions, is a matter beyond all doubt. We have heard that it was remarked by Bishop Hobart, who was on a visit in Lancaster, during the session of the Convention in Harrisburg, that the Rev. Mr. Onderdonk was a person well qualified to produce this desirable object. From the long and intimate connexion which has existed between Bishop Hobart and the Rev. Mr. Onderdonk, we apprehend that he is one of the best judges on this subject, and that his opinion is deserving of the greatest weight. A mild and conciliating course is the only one to be pursued likely to produce any thing but discontent and opposition. That a mild and conciliating course my be pursued, is our earnest wish and prayer."

* * * * "After this, we hope to be enabled to settle down in quietness. The one party have accomplished their object—the other are defeated. We look upon the reverse with which the Evangelical cause has met, as one calling for submission and humiliation under the mighty hand of God. As to the ultimate success of the cause, we have not the shadow of a doubt. We would not have identified ourselves

with it, but on grounds of the clearest conviction, and we have observed nothing in the history of the Church for the last ten years, but what confirms us in the opinion that the advancement of that cause cannot be materially retarded. Our counsel is, that our friends be quiet and submissive under the dispensation, looking upon it as one of those providences, the reason of which we cannot see, but the result of which cannot be otherwise than good, for 'God reigns.' Controversy we wish to avoid. In all this turmoil which has distracted the diocese, and the whole effect of which has been injurious, we have permitted ourselves to have but little concern, and to have as little to do as possible with the controversy now, is our determination."

It is not my province to express any judgment whatever upon the subject of this painful division in the Church. But it cannot fail to be interesting to every Christian to see the spirit of uniform candour and kindness in the midst of all its exciting circumstances, which was displayed by one who was placed, by the providence of God, so prominently before the public eye as was Dr. Bedell. In connexion with the above extracts, I subjoin a letter of his to Mr. Henderson, in reference to the Convention of the diocese of Pennsylvania in 1829, which displays on a subsequent occasion connected with the same circumstances, the same delightful spirit in him.

"PHILADELPHIA, May 26, 1829.

"My Dear Friend,—

"I have so much to say, that I hardly know where to begin; and when I once begin, I can hardly conceive where I shall be able to stop. Our Convention, which of course must be the prominent topic, lasted until Saturday, and to the amazement of all, and the gratification of those wishing best to the interest of the Church, ended with a cessation of hos-

tilities, and I trust the commencement of a reign of peace, at least for some time. The whole course of the conventional proceedings seemed to be remarkably controlled by the providence of God; and the part which I acted towards conciliation, seemed rather dictated to me by that Providence, than to be any impulse of my own. In relation to my own course of conduct, seeing a disposition like conciliation, I determined to contribute my share towards so auspicious a result, and for this purpose offered a resolution relating to the General Missionary Society. I will give you the substance, and I believe mostly the very words which I used.

"On offering the resolution, I said, 'I have two reasons for offering this resolution. 1. Because I feel as if I had not discharged my duty to the General Missionary Society. It is true that I have been withheld from this by the confessed defects in its organization, which, in my opinion, had a tendency to neutralize all its usefulness. But the spirit manifested at the late annual meeting of the Board of Directors, and the nature of the alterations then proposed, have satisfied my mind; and while this state of things exists, I shall give it my cordial support.

"'My second reason, Mr. President, is, because I wish to see that pleasant sight, not witnessed in this Convention for the last three years, an unanimous vote. I wish to see a question taken in which party can have no concern. I am free to confess for myself that I have acted as a party-man. If I could think of the individual in this Convention who had not, I should look upon him as one raised above the ordinary infirmities of humanity. I mean to make no imputations; but I must be permitted to recall to the memory of the Convention, the saying of our Saviour, 'Those eighteen upon whom the tower of Siloam fell and slew them, think ye that they were sinners above *all* that dwelt in Jerusalem?' And I would be permitted to add this remark and exhorta-

tion, 'I tell you nay, but except ye repent, ye shall all likewise perish.'

"'To low Church principles I ever must and I ever hope to be attached, and to maintain them through evil and through good report. But maintaining these principles, I hope hereafter to be able to do it not as a party-man. I have felt the evil of this thing in the overthrow of Christian charity. I believe that the cause of religion has been injured, and so far as I have in any wise been concerned, I deplore it. If in the heat of party controversy I have said or written any thing which has wounded the feelings, or been injurious to any one, I ask that it may be attributed to the heat of party controversy, and this expression of regret be received in the spirit in which it is tendered.

"'I hope, Sir, that no evil construction will be put upon these remarks. If any clergyman in this city can stand in an independent situation, I feel that I am entitled so to stand. With an undivided congregation, such as statedly worships in this Church,* and *which*, with an almost unparalleled af-

* "The Convention was held in St. Andrew's Church. In regard to the harmony of this congregation, Dr. Bedell says, in his anniversary sermon, already repeatedly quoted: 'We have reason to say, "Hitherto hath the Lord helped us," when we consider the fact, that there has been an unbroken harmony in all the departments of our Church. There never yet has been a question which has divided the rector and the vestry, the vestry and the congregation, or the congregation itself. Even in that disastrous time of high excitement which was connected with the election of an Assistant Bishop, though there were differences of opinion between some few, there were no alienations of affection, except in the case of one or two individuals, and on the whole, where it could have been but little expected, we exhibited the spectacle of a very strikingly united congregation; so much so, that your minister remembers at the Convention held in this Church, when the matters in controversy were happily adjusted, he was enabled to state in a public address before that body, that for the three years of trouble in which we had been involved, he had been sustained by the affection

fection, have clung to me through the perils, and dangers, and reproaches of the last three years, while God shall bless me, *I fear no man's frown, and I ask no man's patronage.* But, Sir, were my circumstances different, I should pursue the *same* course, and make the *same* avowal. What I say is the genuine dictate of my feelings; and while I mean, by the help of God, to maintain my *principles*, I am ready to make almost any sacrifice to win back to this distracted diocese the angel charity, so that reproach may no longer be poured on the cause which I hope we all love, though with differences of opinion as to the best course by which that cause is to be advanced. Let those differences be entertained, they need not destroy Christian love. It is with this spirit, Sir, that I submit this resolution. As I shall vote on it divested of all party feelings, so may all; and I hope hereafter for *one* to be able to maintain the same elevated ground, and only bear my part in the legislation of the diocese under the influence of the motto, *Pro Deo, pro ecclesia, pro hominum salute.*'

"You can hardly imagine the sensation made by this address. Tears were abundant, and pleasure apparently universal. Montgomery seconded my resolution, and followed by a speech of the same import. He afterwards came and took me by the hand, almost without the power of speaking. . . . . God grant that the harmony may be perfect and permanent!

of an united congregation. So far as the congregation itself is concerned, no questions of collision, to his knowledge, have ever arisen. If in any departments of our extended organization, differences of opinion on points of policy connected with the Church, have been found to exist, they have always given way to a desire for the general benefit and the will of the majority. He does not know that there is at this moment any question existing which is calculated to interrupt the general harmony. In these respects the Lord has wonderfully helped us."

"I am now greatly fatigued by writing, and I shall close." . . .

The only remaining occasion on which he ever spoke in the Convention was in 1834, but three months before his departure. He had been unjustly and unkindly accused in the Protestant Episcopalian, a periodical paper, of being governed by a party spirit, in contradiction to his former professed determinations, in his efforts for the establishment of Bristol College. Though he had been manifestly sinking in health for some months, and at this time was by medical direction confined to his house, he resolved at any sacrifice of personal comfort, to throw off from his character this unfounded imputation. I witnessed the solicitude with which his family entreated him to remain at home, and the earnest determination with which their solicitations were resisted. I saw him also as he advanced slowly and feebly from a pew in St. Andrew's Church in which the Convention was assembled, to the chancel, and with a countenance pallid as death, with hardly strength to stand upon the floor, but with a thrilling and earnest manner, addressed himself to the Convention. He offered a resolution of respect to the memory of the Rev. Dr. Montgomery, Rector of St. Stephen's Church, Philadelphia, referred to in the preceding letter, who had deceased but two months previous. He alluded to his address, made on the very spot on which he then stood, five years before, in support of a resolution which Dr. M. had seconded; to the pledge of conciliation and peace which he had then given; and solemnly declared that his feelings were still the same, and that in no plan or action had he ever deviated from the course which he then marked out for himself. His strength and voice failed, and he was unable to finish the statement which he was desirous of making, and closing abruptly his brief address, he immediately left the house to see his brethren thus assembled no more. His last effort in the affairs of the

Church, was what all his previous exertions had been, for the promotion of kindness, harmony, and peace. O that he might be imitated in this lovely trait by all who survive him! When shall the time arrive, that Christians, with united feeling and mutual confidence, shall devote to the common cause of truth against error and sin, the time and power which they now waste in watching and guarding against the suicidal conflicts of partisan warfare? This dear brother in Christ, has found in heaven the harmony which he laboured so much to produce upon the earth. And how does that *one* song, *one* company, and *one* service, put to shame the fretful collisions of fallen men! There is order and peace in heaven; O that it might be so also upon the earth!

After the above reference to Dr. Montgomery, the reader will be interested in the following extracts from a sermon of Dr. Bedell's, preached on the 23d of March 1834, the Sunday after the funeral of Dr. M. A few months afterward, his own race was finished, and both, it is hoped, have entered together into the joy of the Lord.

"It is right and proper, that on this occasion, I should at least briefly allude to the circumstance of a death which last week separated all the earthly ties which had united a pastor to his people. There are several peculiar reasons why it is becoming in *me* to offer some few remarks on the melancholy subject to which I allude. The Church over which my deceased brother was called to preside, started into being at the same time as that in which we are now assembled. My departed brother and myself commenced, as it were, our course together; and under the smiles of the same benignant Providence, the Churches have grown together both to conditions of temporal and spiritual prosperity—the measure of which will be judged by different people differently. It was supposed in their origin, that there was not room for both,

and consequently that neither would be prosperous. We have lived to witness the futility of this prophecy, and now others are rising according to the demand for accommodation, and there is room for more.

"It were as unwise as it would be useless to conceal the fact, that on many matters touching the subjects of ecclesiastical polity and policy, my departed brother and myself held opinions somewhat different from each other. On subjects touching the vital matters connected with salvation, there was not, I would hope, any essential difference. There was a difference in the statement of gospel doctrines, perhaps not affecting the essential matter, but only the results. But even in those perilous times through which the Church in this diocese was compelled to pass, I am not aware that there was on either side, a spirit of personal unkindness or reproach.

"But these things have passed away, and for many years we have worked together in the various institutions of the Church; and I delight to bear my testimony to the fact of the zeal, and energy, and determination of purpose with which he pursued the plans which he deemed essential to the prosperity of our Zion. There was an openness and candour even in his opposition, which could not but excite the most decided respect; and there was a warmth in his attachments, worthy of all admiration. As to his relations as a pastor, I have no means of forming a judgment; but from my knowledge of the man, have no hesitation in believing that they were sustained with the same zeal, and energy, and fidelity of purpose which characterized all his efforts. That he was deeply anxious for the welfare of the people of his charge, I know; for many a time and oft we have spoken together on the difficulties and discouragements of the pastoral office, and mourned over the comparatively small results even of the most self-sacrificing labours. But I am in danger of going beyond the line I had marked out. I stated

that my deceased brother and myself here started in the race together; his were prospects of running that race much longer than I myself had; and especially for the last six years, who would have supposed that his course would have been finished and my feeble thread not yet quite run out? How mysterious are the ways of God—one is taken and another left. He has gone to his rest, having left a most glorious testimony of his personal interest in the salvation of the gospel; and his friends may well be cheered, for he now sleeps in Jesus. When the will of God shall be accomplished, and your preacher, my friends, shall be laid on his bed of death, may he be enabled to bear a similar testimony to the grace of God in Christ Jesus; and at the general resurrection, may we be found together among the white-robed throng of God's elect."

In the private, domestic relations of Dr. Bedell, his character shone with inviting loveliness. His children knew no love to any earthly object like that which they felt for their father, and feared nothing so much as a frown or reproof from him. The servants in his family regarded him with peculiar reverence, as something even above the character of man. In his domestic circle, the peculiar quality which he exhibited was retired humility. He talked but little habitually, yet always cheerfully and instructively. He sat much in silent study around his fire-side, and was not easily disturbed. When riding once with his children, as he frequently did, after no unusual silence on his part, he remarked to them, "There, my children, while you have been amusing yourselves with talking, I have prepared a sermon for my people, and I shall lay it away with others in my store-house, till it is convenient to write it out." The interest which he felt in his children, especially in regard to their most important concerns, was, like all his other feelings, deep and operative. The following extracts from some letters to his only son,

then a boy at the Flushing Institute, will exhibit proofs of his state of mind, as connected with the permanent welfare of this son :—

"PHILADELPHIA, January 12th, 1831.

"My Dear Son,—

"Your last letter afforded great gratification to your dear mother and myself. We were glad because you seem to be making good progress in your studies, and above all, because we have some hopes that you are striving to walk in the ways of God. Nothing could give your father and mother greater delight, than to know that their beloved and only son was growing up to be a child of God. It would be of little consequence to us to have you a great or a learned man, if we should find you careless about God, and indifferent to the salvation of your own soul. What we want you to be, and what we most sincerely pray that you may be, is a good man, loving and serving God. Then shall we be sure that you will be happy, both here and hereafter. I should be very much pleased if you would write to me on the subject of your feelings as to religion. Perhaps I should be able to say something that might be of advantage to you. In relation to all other matters, your mother, and aunt, and cousins, will write, for they have more time than I have."

"PHILADELPHIA, November 1st, 1831.

"My Dear Son,—

"I have just learned from Mr. E. that he is going on to Flushing with Horace, and have time only to say a few words. Your dear mother will write somewhat more at length. I am exceeding happy to find that you reached the school safely, and are now once more in your comfortable and contented situation. Your whole conduct at home afforded me great gratification, and I shall be truly happy if your great

motive and desire, shall become the love of God. Do, my precious boy, remember, that without a change of heart and a true faith in Christ, there is no happiness here or hereafter, and that now is your time, in your early days, to begin to live for God. My respects to Mr. M——.

"Your affectionate Father."

"Woodlands, June 16th, 1832.

"My Dear Son,—

"I received your letter yesterday, and now that I have a few moments leisure, I sit down to answer it. In the first place, I desire to put your mind at rest as to my own wishes concerning your continuance at the Institute. It is my deliberate opinion, that there is no place in our country in which you could be so favourably situated; and if God should enable me to do it, I wish to have the gratification of seeing your education thoroughly accomplished there. If there should be a necessity for your going to college, it is a matter which I wish to put off as long as possible. In these views your dear mother most heartily joins me.

"Now I will tell you how all the family yesterday were mercifully preserved. Just before tea, there came up a thunder-storm, and the house was struck twice, and a large tree also shivered to pieces within twenty feet of the window. We had just risen from tea when the first tremendous crash passed down the lightning rod on the east end of the house; the second crash, about two minutes after, struck the tree, (a beautiful honey-locust,) and shivered it in two streams from top to bottom, throwing the bark for fifty yards, and breaking seven large panes of glass, filling the house with a sulphurous smell; the third crash passed down the lightning-rod on the west side of the house, completely melting a new platina point; yet, in God's mercy, no one was hurt."

"I have no doubt that you have been very much disap-

pointed, that we have not been able to pay you a visit this season. The state of my health has been the reason. I am looking forward with great pleasure to the period of examination, when I hope all the family will be able to be present. After the examination, I propose to take you, with dear mother and Lilly, in the new dearborn, and travel about three or four weeks. But all these things are contingent. We have to say, 'if the Lord will, we will do this or that.'

"I am truly delighted at your advancement, though I do not remember how many degrees higher you now are than was mentioned in your last report. Do not fail to pursue your studies with the utmost assiduity. Pray to God to give you both the disposition and the ability to improve by your present advantages. I trust you are obeying the injunction, 'seek first the kingdom of God and his righteousness.'

"As to the rail-road to Germantown, I have not yet seen it since it was finished. I understand that hundreds ride on it every day; but there is a very dreadful profanation of the Lord's-day, as they keep the cars running all the time."

"*June* 18th.—And now I have something else to tell you which I think will be likely to be very interesting. Your cousin has been lately ordained, and is about to take the station of my assistant. He preached for us yesterday morning and gave universal satisfaction. He is a remarkably fine young man and an excellent preacher. Nothing would be more grateful to my feelings than the idea that at some future day you would be prepared for the high and responsible duties of the ministry. But this is a matter which at present I hardly dare to indulge myself in reflecting upon, as no one ought ever to think upon the subject of the ministry who does not know that he has decidedly given himself up to the love and service of God. My dear boy, what is the state of your heart at present? I know that your mind has been tender on this subject; but very little

has been said in your late letters. Can you enter into self-examination, and persuade yourself that you have given your heart to God? I hope that you are still deeply interested in the concerns of serious personal religion. When you write tell me all about your daily habits of religion. Do you pray regularly morning and evening? Do you regularly read the Scriptures privately? Do you love to attend public worship? Do you go to any prayer-meeting? Your parents will be much more delighted to hear something said on these subjects, than on any about which you write; for their chief desire and prayer is, that the Lord may take you for his child, and so give you his grace as that your heart may be completely devoted to him. Every night and morning your dear mother and myself in our united prayers make our beloved children the subjects of our most earnest supplications, and I hope that to our prayers, you will add your own.

"I see that I have written you a very long letter. Now you must write to me soon. We are all well. Dear Lilly is skipping about like a little lamb, and talks very much of 'bub.' I hope the Lord in mercy may spare us all to meet next month.

"My respects to Mr. M., and I remain,

"Your affectionate Father."

"PHILADELPHIA, Feb. 1, 1833.

"My Dear Son,—

"Your mother, aunt and myself, were very much delighted with your last letter, and as I have a few moments leisure in consequence of the state of the weather, I have determined to send you a few lines. We are all very much gratified with the accounts we hear, and hope that you will be most earnest and persevering in your studies. Now is certainly your time to lay in a stock of learning, which may enable you, by the blessing of God, to follow some profes-

sion, or otherwise to provide for your support when arrived at years when young men take care of themselves. It would delight me beyond all measure, and it is my earnest prayer to God, that your mind may be steadily fixed upon the ministry of the everlasting gospel; but this you must not touch till you are thoroughly convinced that you have experienced a change of heart and are ready to dedicate and devote yourself entirely to the love and service of God. Much as it would conduce to my happiness to know that your mind does direct its attention to this subject, I could never consent to your taking upon yourself such a responsibility, unless upon a very clear impression of a call from God, and a thorough spiritual qualification. There is one way, my darling son, of settling every matter which may concern your future life, and it is by never resting satisfied till you have entirely given up your heart to the precious Saviour, and this is essential to your present happiness, no matter to what condition of life you may direct your attention; and this is essential to every hope of future happiness. Persevere, my dear boy, in the discharge of your religious duties, but do not rest satisfied with the mere discharge of duties. Unless the heart is given to God, there is no delight and no profit in religious duties. You state, in your letter to your dear mother, that you are troubled with wandering thoughts. Do you strive and pray against these? Remember there is no sin in the mere fact of being tempted, but there is sin in yielding to temptation. Try to fix your thoughts; pray earnestly that God would be with you to arrest your thoughts. But never be discouraged; go on, and if your heart is right with God, you will find that you shall eventually succeed. Our family news is very scarce. I have been somewhat better this winter, most probably owing to the mild character of the season. Your dear little sister also, I think, is in better health. I believe she has written you a line. I have preached a sermon to young men which

is now publishing, and when it is out, I will try to send you a copy. There were no less than twelve hundred young men present. No females were allowed in the body of the Church. This was last Sunday evening.

"You see, my darling, that I have filled up the paper; it shows you how much pleased I am with your present progress. May the Lord bless and keep you.

"Your affectionate Father."

Such a parent was a peculiar blessing to his children. Around his fireside, harmony and love always reigned. The religion of the gospel was exalted to its due place in his domestic arrangements. Piety unfeigned and undoubted governed his most private concerns. And he has departed with every reasonable ground of hope, not only that his memory, example, and influence shall live after him, but that they whom God gave him, shall be guided also to walk in the same steps.

The following letter to his sister, on the death of his father, shows that this affectionate spirit was not confined in its operation to his more intimate circle.

"The intelligence of the death of our dear aged father, has just reached me. I cannot say that I am surprised by the intelligence, for your late letters have led me to suppose that he could not long continue. It is a source of the richest consolation for us to know, that our loss is his eternal gain; for I think no one, who is acquainted as you are, with the tenor of his life, and especially with the continued devotion of his latter years, can doubt of his eternal inheritance of glory. He has exchanged a life of suffering for one of enjoyment, and through the merits of the Saviour, in whom he trusted, is now numbered among the saints in glory. To you, my dear sisters, especially, the deprivation is great; because his infirmities have so long demanded your zealous and perse-

vering and affectionate attentions, and you will feel the loss of those employments, in which you have been so long engaged; employments which derived all their gratification from the circumstance that they were directed to soothe and soften the declining years of a parent, bowed down under the infirmities of age and sickness. Apart from the mere feelings of nature, it is impossible for us to grieve; for we have known that our father has for more than a year had no enjoyment of life, and we have his own words for it, that he felt no fears of death; we sorrow not, therefore, as those who have no hope. Let it be our aim to seek an inheritance in the same heavenly kingdom, and then, when we meet our father again, it will be to be no more separated. It would have been a great source of comfort to me, could I at least have been able to have attended the funeral, but I was at a distance from home, preaching in the country, and no letter could have reached me in time. I am afraid that it will not be in my power to come to you under a week or two, owing to my present indisposition, and the cold change in the weather. As to your future prospects, give yourselves no uneasiness. While God spares my life, and gives me the opportunity of providing for you, you shall never want. At this moment, if any thing is necessary, call upon Mr. ——, and he will furnish whatever you desire.

"Your affectionate Brother,

"G. T. BEDELL."

In connexion with Dr. Bedell's private character, which has been thus delineated, we ought not to omit a notice of his love and his talents for music. This contributed in a high degree to his own enjoyment and to the happiness of others in his house. Mr. Henderson has so well described this power in his friend, in the following extract of a letter from him to the editor, that it may be unnecessary to do

more than to present his language as a description of what he had himself for so long a time seen and known.

"Dr. Bedell, it is well known, was remarkably fond of music. It formed indeed the principal recreation of his leisure hours. Being in possession of a very superior parlour organ, he was able at all times to indulge his taste. But in this, as in every thing else, his aim was to glorify his Father in heaven. Music he ever regarded as the hand-maid of *religion*. No one regretted more deeply its unholy alliance with the vanities of a sinful world, as it appeared in many of the fashionable songs of the day: and it was ever an important object with him to sever this unnatural union.

"As an evidence of the interest that he felt on this subject, it may be observed that he conceived, and with the assistance of Mr. Thomas Loud, the organist of his Church, executed to some extent, a plan, the direct tendency of which was to correct the evil so much deplored. Under their auspices a work was issued, called 'Lyricæ Sacræ,' which was designed to contain the most popular airs, arranged for the piano forte, and adapted to words, if not strictly sacred, yet calculated to excite no other emotions than such as were accordant with the gospel of the Lord Jesus Christ. Several numbers of this work were issued, and are now well known to the religious public. In one of them is contained a parody on Heber's celebrated verses, 'I see them on their winding way,' written by Dr. B. himself.

"It were natural also to suppose that music, as connected with the public worship of God, would engross a considerable share of his attention, and accordingly we find him actively engaged in endeavours to bring it here to the utmost possible perfection. It was his custom to meet with the choir, on which occasions I have sometimes accompanied him, and by his presence, advice, and active participation, he promoted the objects of their meeting, always closing the

exercises himself by asking for them in prayer the blessing of God. It was customary also with Dr. Bedell, for many years, to associate music in a very delightful manner with the devotional exercises of his family. Frequently, while an inmate of his family, the first sound I have heard after awaking in the morning, was the swelling tones of the organ, under his touch, as a prelude to the exercise of family worship. It was, I believe, originally for such occasions that he composed several airs, adapted to the hymns of the Church, that found their way afterwards to the public, and have already been sung in several churches. I have been induced to refer to one of these, from the interesting circumstance with which it was connected. Sometime prior to Dr. Bedell's last visit to Newark, he had, at the request of my sister, sent her a copy of the air, and it had been used on several occasions by the choir of the Church. On the occasion of his visit, it was sung immediately after the sermon, to his evident surprise and gratification, and produced, as might well be imagined—the author being generally known—a most powerful effect upon the audience. Immediately after the service, when he had returned to my house, and was reclining upon the sofa, some remark was casually made in regard to the manner of its performance—he observed, that there had been a slight mistake, and rose at once to play it upon a piano forte in the room. The feeling and expression with which he then played, I have never heard excelled. It was the last time.

"The words to which he adapted the air were those of that beautiful hymn,—

> Rock of ages cleft for me,
> Let me hide myself in thee.

"Connected with Dr. B.'s extraordinary taste and fondness for music, is a circumstance, which, though trivial in itself, is yet calculated strikingly to illustrate the noble inte-

grity of his Christian character. He had taken an active interest in the operations of the Society attached to the Musical Fund Hall, and had frequently attended its Concerts of Sacred Music with satisfaction and delight. His presence there, however, gave offence to some of his religious connexions. The circumstance reached the ears of Dr. B. His resolution was taken at once, and upon a suitable occasion soon after, it was publicly avowed. He stated what he had heard, and what were his own views, and concluded by declaring his decided purpose never to enter again with similar intent the walls of that building, quoting in his own peculiar and emphatic manner, the language of the Apostle, (1 Cor. viii. 13.) 'Wherefore if meat make my brother to offend, I will eat no flesh while the world standeth.' Thus did he become 'all things to all men, that he might by all means save some.' "

The fondness of Dr. Bedell for music, and his peculiar talent for its execution, is further described in the following communication, from one who was long associated with him in this peculiar connexion:—

"I could detail many of those characteristic facts which came under my notice, but however interesting they might be in my own private estimation, I fear they are not such as would interest the general reader, who, in a biography of an eminently good and great man, looks for facts and incidents more striking and prominent than could be expected to be elicited by an intercourse which, though social and familiar, was necessarily a general one.

"His fondness for music was well known. Indeed, he might almost be deemed an enthusiast in this delightful science. As a necessary consequence, his attachment to his choir was singularly strong and unabated, and I think some

"While they cherish his memory and feel encouraged with the belief that he is now listening to the hosannas and hallelujahs of the heavenly choir, may they through grace 'be enabled so to follow his good example, that with him they may be partakers of the heavenly kingdom.'"

Dr. Bedell was much in the habit of adapting some of the most agreeable melodies in common use, as songs, to sacred words; and frequently wrote hymns for the purpose, which were so touching and interesting, that they leave us with unfeigned regret, that he did not devote more of his time to this employment.

The following hymn was composed by him, for the well known tune of "Robin Adair."

Haste my dull soul, arise,
Cast off thy care.
Press to thy native skies,
Mighty in prayer.
Christ, he is gone before,
Count all thy troubles o'er,
He who thy burden bore,
Jesus is there.

Soul, for the marriage feast
Robe and prepare!
Holiness becomes each guest,
Jesus is there.
Saints, wave your victory palms,
Chaunt your celestial psalms,—
Bride of the Lamb! thy charms
O let us wear!

Heaven's bliss is perfect, pure,
Glory is there!
Heaven's bliss is ever sure,
Thou art its heir.

What makes its joys complete?
What makes its hymns so sweet?
There we our friends shall meet,
Jesus is there.

Some other specimens of his talent in poetical composition may be presented. The reader may not consider them in any way remarkable as mere poetry. But the Christian, while in this aspect they are not contemptible, will delight in the piety of their sentiments, and the sweetness of their expressions.

MORNING HYMN.

Soon as the morn with earliest dawn shall wake
The feathered tribes their tuneful notes to raise,
Then, O my soul, thy early tribute make,
Of humble prayer, and grateful, heartfelt praise.

Thou who ordained the sun to rule the day,
The moon and stars to illuminate the night,
Teach me to walk in thy most righteous way,
Strengthen with ray divine, my erring sight.

Great God! who made these glorious orbs to shine,
Moved by thy mighty hand, in liquid air,
Grant me to know thy wondrous works divine,
And lead me, while I praise, adore, and fear.

But chiefly teach me raptured praise to bring,
For works more wondrous, than these orbs can tell;
Redeeming love,—redeeming grace to sing,
And promised triumphs over death and hell.

Saviour of all! thy ransomed servant I,
Purchase of blood! thy blood was shed for me!
Hear thou and answer grant thy suppliant's cry,
And let thy spirit keep me near to thee.

At length, when pain this mortal frame shall tear,
And death shall call the struggling soul away,
Take me to thee, celestial joys to share,
And sing thy praise in realms of endless day.

"*I have a desire to depart and be with Christ, which is far better.*"

Better indeed,—for what is life,
That man should cling to it below?—
A busy round of noise and strife,
Which from the seeds of sin do grow.

Better indeed—for if is built
Our dearest hope upon that word,
Which tells of pardon for our guilt,
And grace to love and serve the Lord,

Then when our race of life is run,
And we have reached yon happy shore,
We triumph in the victory won,
And sin hath power to reign no more.

Better indeed—for while we stay,
Sorrow and pain are always nigh;
Little the rest in night or day
Is meant for man beneath the sky.

'Tis kindly done, could perfect peace
Wind round our hearts in cords of love,
Here would we stay, our souls would cease
To sigh and pant for bliss above.

Better indeed—for there, no tears
Tell aught of sorrow in the breast,
No anguish there, no boding fears,
But all is love, and peace, and rest.

Better indeed—for where's the heart
Which hath not wept some friend that's gone?
Which knows no feeling of the smart
From love's dear bands in sunder torn?

Better indeed—for when we die,
And trace the death-walk they have trod,
We meet to part no more on high,
Together love and serve our God.

But better far than all, to know
That when we reach that heavenly place,
The soul no more shall mourn in wo,
The hidings of its Saviour's face.

No shades of interposing night
His glorious presence there conceals,—
We go to dwell within that light
Which all his loveliness reveals.

Better indeed,—who would not say,
When all these prospects round us rise?
Who would not drop this load of clay
For glory, honour in the skies?

Lines written for a watch paper, with the figure of a rising cherub embracing the cross,—to be given to a friend whose heart had not yet turned to the Lord.

SPERO.

I hope, because it was for me
The cross was reared on Calvary—
Taught by this lesson, soon may I
Be brought the world to crucify;
And thus the prize of life to gain
Nor let a Saviour die in vain—

PRAISE.

Strike the high sounding lyre,
And praise thy God above,—
Ask for a seraph's fire
And seek a cherub's love.

Let praise thy offering be
For all that he hath done,

For all his love to thee,
The victories he hath won.

Praise for redeeming love,
Praise for subduing grace,
Praise for the smiles that prove
The shinings of his face—

Praise for the promise given
To pilgrims here below,
Of holy rest in heaven,
Where pain shall cease, and wo.

Praise for the ills that throw
Some clouds across the sky,
Praise for the promise bow
That faith presents thine eye.

Praise for the joy that springs
From peace in sins forgiven,
Praise for the faith that brings
A foretaste here of heaven.

These are spring flowers that come
From winter's dreary night;
They flourish on the tomb,
In colours clear and bright.

Praise God that thou canst love,
Praise him, that thou canst praise;
Thus to thy God above
Thy constant anthems raise.

Connected with our knowledge of Dr. Bedell's character and sufferings, there is much in these hymns which is affecting to us. He has now gone to the rest which he loved and desired, and has learned to join in other hymns of praise, than the redeemed can ever raise on this side their glorious reward. O may we follow him in this pursuit and attainment of God's precious promises!

A few of his letters, which have not been particularly connected with any facts in his history, I here introduce.

TO FRIENDS FROM ENGLAND WHO WERE RETURNING TO THEIR OWN COUNTRY.

" My Dear Friends,—

" As in all human probability we shall never meet again this side the grave, and as I do not feel sufficiently strong in health to encounter all that I would say, in a parting interview, I take this method of bidding farewell to those to whom I have indeed become strongly attached. Were it not for the hope and blessed assurance that we shall meet again, under far different circumstances, I should feel more grieved at this temporary separation. And even if the same 'mansions' in our Father's house should not be allotted us, there is happiness in the feeling that we shall inherit the same Father's love. I despair to reach the same heavenly-mindedness, which characterizes the walk of your father according to the flesh, and would wish that you both might be where he is, than where my humble lot may fall in the inheritance. There can be no harm, however, in aiming at the highest place—and as indebted to *grace* for the *least*, may we trust it for the greatest. In the abounding goodness of God, through his dear Son, I have found many verdant spots in my short pilgrimage, and I reckon among the number your short residence in this city. 'Very pleasant have the days been, and they have left a fragrance behind, and the remembrance of them will be sweet.' If it will not be too much of an interruption to the happiness you will enjoy, when you shall feel the peculiar sweets of an established home, and claims of numerous friends, I should be delighted to have, at such intervals as you may please, some few lines from you both, to let us know that you are alive and happy. Any poor return that my pen can offer, will be cheerfully given.

" Make my regards to those most dear to you. As our

hopes for eternity are in the same precious Saviour, I feel something at least of the relationship of the gospel, and may safely even send Christian love.

"And now that you may enjoy 'the favour of the Lord which is life, and his loving kindness, which is better than life,' for time and eternity, is the prayer of your friend,

"G. T. BEDELL."

TO THE SAME.

"My Dear Friends,—

"I regret most sincerely, that I had not the opportunity of writing to you by my dear friend and brother, Dr. Milnor. At no period of the present year, however, have I been so deeply engaged, as during the few days which intervened, between his determination and actual departure, as I had in charge, all the preparations necessary for the ordination of my young friend and pupil, Mr. Henderson, whose examination, &c. were hurried, in order that he might supply the pulpit of Dr. M. during his visit to England.

"Before this letter reaches you, you will have had the pleasure, at least, of knowing that Dr. M. is in England, and I can well imagine the surprise and gratification which you must experience at an event so unlooked for. I very often feel an earnest desire to visit England, for the purpose of becoming acquainted with the Christians of that land of enlarged benevolence; for it seems to me impossible to become acquainted with such master-spirits as are many of them, without imbibing something of their holy and heavenly influence, which seems to have created around them a peculiar atmosphere. This, however, is one of those idle wishes, the only valuable purpose of which may be to amuse for an hour. As such a privilege I have no reasonable expectation of ever being permitted to enjoy, I must be content to desire, and to labour, and to pray that I may meet these men

in heaven—where the theme of conversation will not be the prospective, but the actual glory of the Redeemer's kingdom. At the same time, I know not an enjoyment upon earth which would promise to be greater, than the spiritual feast of *May in London.* That I cannot enjoy it, is, no doubt, all for the best, as my poor nervous temperament would be shattered all to pieces, by such excess of excitement.

"Your two letters have reached me safely, and as you may imagine, have afforded me much real gratification. The first was received some time since, the last only the day before yesterday. I immediately delivered those enclosed, to Mrs.——, who is the same enthusiast (I use the term in its good meaning,) as ever, and so wedded to the cause of the cast-off people of God, that were she in England, she would be the companion of Lady Georgiana and her Wolff.

"In your last letter, you allude to some music which you have been kind enough to have copied. I am afraid that there has been some mistake, as the letter has reached me, and nothing else has come to hand. I hope so valuable a present has not been lost, and that I may yet receive it.

"Our Sunday-school operations get on prosperously; we have more than one thousand scholars, under the care of seventy-nine teachers, all members of the Church. Our only difficulty arises from want of room; for the greater part of the sum subscribed to the support of the schools is now, and must continue to be, appropriated to the hire of rooms.

"One most marvellous interposition of Providence, in relation to Bishop Chase, I cannot avoid mentioning. While at the house of Mr. Beck, in this city, he received a package from Dr. Ward, the Bishop of Sodor and Man, making inquiries relating to certain property in America, of which some old person in his diocese was the heir. The letter had gone to Ohio—followed him to Washington—then to Philadelphia, and found him at Mr. Beck's, when he read it to Mr. B. The latter was in amazement, and said, 'Bishop Chase, I am

the *only* man in the world who can give you information. I have the deeds in my possession, and have had them forty-three years, not knowing what to do with them, or where any heirs were to be found.' Think of this, that the application should have been made to Bishop Chase, and he not in Ohio, but a guest in the house of the *only* man who possessed any information on the subject. It is indeed marvellous in our eyes. Copies of the papers have been sent to England.

"And now, my dear friend, I have filled my paper, without the half I desired. Do make my respects to your venerable father, with whom I should be, beyond expression, gratified to become acquainted. I am afraid, that to know how he looks will be denied me, unless I can succeed in receiving the package, which, with other things, contains the likeness.

"Brother S—— is just as usual—suffering, yet in the same holy frame, and doing the same active duties. Mrs. and Miss ——, desired to be affectionately remembered. And may the Lord have you both in his most holy keeping, and ripen you for his kingdom and glory.

"I mean this letter for both of you, as constituting but *one* person, and therefore subscribe myself my dear *friend*,

"Yours, most truly,

"In the bonds of Christian affection,

"G. T. BEDELL."

"TO THE REV. DR. M. ON HIS EMBARKATION FOR ENGLAND.

"Rev. and Dear Brother,—

"I can truly say that I am rejoiced at the prospect of your going to England, on matters so intimately associated with the great interests of religion. And I rejoice particularly that *you* are going, because you are the only one of our clergy who is personally connected with every form of reli-

gious benevolence in America, and therefore, better qualified than any one else to be the representative of all leading interests. I think the whole train of circumstances remarkably providential.

"Had it been in my power, I should have made a journey to New-York on purpose to express my pleasure, and to bid you farewell; but duties, and roads, and imperfect health, all combine to forbid me. I wish that I could even go with you to England, just to enjoy one such feast as that which must be spread out before the spiritual appetite during the month of May, in the British metropolis. May the Lord follow you with his choicest blessings; make you the instrument of great good while you are abroad, and return you to your Church, family and friends, with bodily and spiritual health refreshed by the journey. That you may in all things have a 'prosperous journey by the will of God,' is the sincere wish and prayer of

"Your Friend and Brother,

"G. T. BEDELL."

CHAPTER XI.

FAILING HEALTH—JOURNEYINGS—LAST JOURNEY—SICKNESS—DEATH.

We are now brought to consider the latter portion of the life of Dr. Bedell; the few painful but bright days and months which preceded his departure from this world to God.

For a few of the first years during which he ministered in Philadelphia, his health was comparatively good; though even then, when contrasted with most other men, he would be considered weak and infirm. He had been delicate in his constitution from his earliest childhood, and has often said he had never known the enjoyment of what others would call good health. After he had been connected with St. Andrew's Church about four years, his health seemed to be manifestly undermined. He had engaged in labours quite too abundant for his constitution to endure. Frequent spitting of blood, and increasing debility and failure of appetite, appeared to indicate to others, that his course was nearly finished. For several of the last years of his life he was kept in being and in active effort, beyond any of the expectations of his friends. The kind providence of God had favoured him with the constant attentions of a physician, Dr. John K. Mitchell of Philadelphia, whose remarkable skill in his profession, united with the tenderest concern for his patient's comfort, a clear understanding of his constitution and habits, and the most untiring assiduity in watching

over his health, was blessed from above, to the preservation of his life, and the mitigation of his sufferings, for several years after it was supposed by others, that he was very near the end of his course. In the spring of 1829, when the writer of this sketch was first brought into that intimate connexion with Dr. Bedell which was closed only by his death, he was confined, as he had been for a large part of the winter, under what was by most of his friends supposed to be a final attack of his disease. From this, however, he was again restored to his ministry, and to the surprise of his friends, enabled to undertake not only his previous labours, but even a still larger measure. The letters to Mr. Henderson which follow, are in reference to this confinement. In introducing them, Mr. H. remarks:—

"The following was written at a time when he was decidedly convalescent, though still confined within the house. It was upon these occasions especially, that Dr. Bedell was accustomed to express, though briefly, the pious emotions of his heart. His personal piety was rather retiring in its character, seeking not the notice of others. He was satisfied that the world should know him, not so much by his professions as by his conduct. When, however, he did 'speak with his tongue,' it was 'out of the *abundance* of a heart overflowing with divine affection.'"

"PHILADELPHIA, May 4, 1829.

"My Dear Friend,—

"I am once more, in the providence of God, permitted to take my *stylus* in my hand, though little can I think, and less can I write. It is now nearly six weeks that I have been confined to the house, shut out from those occupations which have been my sole business and sole delight. But with all this I have only to say, goodness and mercy have followed

me, and it is the Lord, he hath done what seemeth him good. Since I have been convalescent, the weather has been very much against my rapid recovery, and it is now five days since I have enjoyed the luxury of the open air. Cold rain and cold wind have kept me housed. Had it been clear and warm yesterday, I should have been permitted to attend Church. * * * * * *

"Your Friend and Brother."

"PHILADELPHIA, May 18, 1829.

"My Dear Friend,—

"Yesterday was the first out of eight Sundays that I have been permitted to attend the house of God.

"I can truly say, that during that time I have very often felt the force of the expressions of the Psalmist, 'my soul hath a desire and longing to enter into the courts of the Lord.' I should have attended Church however, before, had the weather been such as to render it prudent, but the two Sundays which preceded yesterday were very stormy.

"Yesterday was a very lovely day, and I not only attended Church, but preached, though I was almost overcome by the manifestation of feeling, on the part of the congregation, at the introductory part of my discourse. We could not have had less than one thousand present. As it will interest you, and is not very long, I will transcribe the introductory part spoken of above. It is as follows:—

"It is now, my friends, eight weeks since, by a dispensation of that Providence who ordereth all things after the counsel of his own will—and whose will is always right—it is now, I remark, eight weeks since I have been permitted to occupy this pulpit, while days and nights of weariness and pain have taught me the lessons of mortality. If there is one pleasure which I enjoy; if there is one hour during the week in which I feel more exquisitely than another, it is that sacred hour of the Sabbath in which I can have the privilege

from this place, of proclaiming in your ears the gospel of the Lord Jesus Christ. Suffer me then, my brethren, with my little recruited strength, and my first feeble effort, to appear before you as an ambassador of Christ, and taking my stand by the great Apostle of the Gentiles, seek to testify my gratitude to God for the privilege and happiness he again permits me to enjoy, and to testify my fidelity to you, by some plain observations on a passage, which, *living*, I would wish to make my motto, and which *dead*, I would wish inscribed upon my tomb, 'God forbid that I should glory, save in the cross of our Lord Jesus Christ.' * * *

"Your Friend and Brother."

"The overpowering effect which this language, delivered by himself in his own peculiar manner, must have produced upon an affectionate and devoted congregation, can be better imagined than described. An eye witness informs me that the effect was solemn and sublime beyond description. One part of his wish has been solemnly fulfilled. It *was* his motto even to the last struggle of mortal existence.

"Let now the hand of the sculptor verify the *other*, by 'inscribing upon his tomb,' GOD FORBID THAT I SHOULD GLORY SAVE IN THE CROSS OF OUR LORD JESUS CHRIST. So will strangers pause in passing, and friends shed the tear of sad recollection while silent memory ponders over the untiring faithfulness of one who 'being dead, yet speaketh.'"

After this attack of disease, his strength and health may be said to have been continually failing. His weakness led him to adopt, at this time, the habit of sitting in the pulpit while he was preaching, a habit which might have been expected to interfere with the freedom and interest of his manner in speaking far more than it did. Indeed, no stranger to him would have perceived the least difference produced by this cause. The same solemn earnestness, and the same

gentle, but powerful action, still added their peculiar influence and charms to all he said; and his preaching was never so effectual, and so extensively instrumental of good, as after this period in his life. His failing health induced him to pass several weeks of every summer in travelling. And thus, as the early persecution after the death of Stephen, only scattered the disciples to carry the blessings of the gospel abroad more widely, the truth which he preached "in power and in the Holy Ghost, and in much assurance," became under the influence of his own bodily weakness the more extensively known, and productive of good effects, both upon the preachers and the hearers of the gospel in many different and distant points in the United States.

He was particularly fond of attending the conventions of the Episcopal Church in Virginia, in which journey he indulged himself for several years. Not only his personal attachment to his uncle, the Rt. Rev. Bishop Moore, but his experience of the comfort and advantage flowing from those meetings, led him there. The advantages of these conventions, to the growth and piety of the Church in that favoured diocese, can hardly be overrated. Religious services are daily and almost hourly conducted in all the houses of worship of the town in which the convention is held. All the members of the Church throughout the state who can attend, make it an object to be present. The churches of all denominations are freely offered to the use of the Episcopal clergy, who have been in that state distinguished for their union in evangelical principles and preaching. Strong and universal feeling upon the great concerns of religion is produced, and much spiritual good is always accomplished at these meetings by their instrumentality. Happy will it be for the Episcopal Church throughout the country, when the same system and the same spirit shall every where prevail. Piety will revive in truth and power, and the borders of the Church will be proportionably extended.

For these last years of the life of Dr. Bedell, as his health was rapidly declining, his whole character seemed to be maturing for a better country. He was daily growing in sweetness of temper, meekness of spirit, humility and love, in preparation for his eternal rest. Each year, and almost each month, seemed more likely to be his last. And his concerns were arranged, and his labours devoted, like a man who had not long to live, so as to accomplish the utmost possible amount of benefit for others, and to leave the least undone for himself. The following letter from the Rev. Dr. Aydelott, of Cincinnati, to Mrs. B., exhibits but one instance out of the multitudes of the same description, of the impression which his loveliness of character and meekness of spirit produced upon those who knew him best.

"My Dear Madam,—

"Though I have been so long, and so far away from Philadelphia and the many kind friends there, yet be assured I do not feel the less interest in them. And among the pleasant hours of the past that steal across my memory, none come so acceptably as those I spent in your own blessed family. I say *blessed*, for I doubt not you are blessed in yourselves, and I trust that I found many blessings among you. How many precious lessons did my dear brother, now in glory, teach me of 'suffering affliction, and of patience!' Did not his whole example speak most touchingly? If he was eloquent in the pulpit, it was far more instructive and affecting to be with him, and see him in the suffering and labours that daily came upon him.

"I shall never forget a reply he once made to me. I came in the room and found him as usual reclining on a settee, quite feeble and languid; he kindly asked me how I was? I answered, 'perfectly well.' In that touching tone, indicating a heart faint under the burden of life, and yet meekly submissive, he replied, '*I never know what it is to*

enjoy an hour's health!' There was an inexpressible moral beauty in his countenance and manner as he spoke; the expression, I presume, of those subdued natural feelings, and deep, pious emotions, that were mingling in his bosom. A thousand times has this whole scene recurred to me. Very often have I spoken of it to others, and the Lord grant that it may be more and more sanctified to do me good. I would 'heartily thank him for the good example of this his servant, who, having finished his course in faith, now rests from his labours.

"I can scarcely, my dear friend, condole with you in God's afflictive dispensation towards you, there was such *brightness in the cloud.* What a life! What a death! Surely you can never be sufficiently grateful for God's goodness in permitting him to remain so long with you at the expense of such toil and suffering on his part; and for the hope he has given you of meeting him in that place where 'God shall wipe away all tears.'

"My little ones often speak with great pleasure of 'Mr. *Bedell* and the *Sunday school.*' The Lord grant they may never lose the good impressions there derived from his faithful servant.

"Affectionately, your Brother and Servant."

Our sketch of this holy and valued man has been brought now, in its principal facts and circumstances, near to the close of his life. Upon the few last months, and weeks, and days, which he spent upon the earth, I would dwell more particularly, not only as desiring to gather up every fragment which may remain of him, that if possible nothing may be lost; but also as unwilling to separate from the circumstances, even though so painful, which showed him to be still among us.

In the winter of 1834, his health began very sensibly to decline, and it was apparent to all his friends that his days

on earth were soon to be numbered and finished. He was much confined to the house, and unable to undertake more than the occasional discharge of public duty through the succeeding spring. Early in the warm season he removed with his family to Bristol, Pa. where he found the retirement and quietness which he so much required, and from whence he paid occasional visits, by water, to Philadelphia. His physician had now ceased to encourage him with hope of life much longer protracted, though in the hearts of some of his nearest friends, there was still sometimes the lingering expectation of his restoration. While at Bristol, in the month of June, he took the short journey to Elizabethtown and Newark, N. J. which has been already referred to in a letter of Mr. Henderson's. In reference to this journey and to the circumstances which subsequently occurred to him through the short remaining period of his life, I am permitted to present some extracts from an account written by Mrs. B. for one of Dr. Bedell's sisters, at her request, soon after his decease. In the introduction of these extracts, which seem so much to open the retirements of private scenes, and which were never designed to come in any way before the public eye, the writer of the present sketch feels bound to say, that they have been granted only to his earnest solicitation, and his decided judgment that they were of great importance to him in finishing a proper account of the lamented object to whom they refer, and would be valued with deep interest by those for whom this memoir has been prepared. Speaking of the visit to Elizabethtown, Mrs. B. remarks:—

"This journey proved to be, in connexion with some previous circumstances, *a most providential event to me.* My views of his disease were entirely changed; whether they were now correct or not, the effect was the same. My sinking hopes were raised, and I was enabled to pass through

many a trying scene, under which, without the buoyancy of hope, I must have sunk. Among other things which produced this effect, were the knowledge we obtained of the longevity of the family; their singular exemption from consumption, combined with the similarity of symptoms between the case of your dear brother and persons who had been very low with dyspepsia; and then the actual visit from several individuals, then in perfect health, who had been raised almost from the verge of the grave under the same disease. One case, you will recollect, of a gentleman advanced in life, who had been confined seven years, and who had perfectly recovered, and for years enjoyed uninterrupted health.

"About this time the efficacy of the waters at Bedford being very much spoken of as instrumental in effecting astonishing cures of dyspepsia; and having experienced the benefit invariably derived from travelling, I felt it my duty to urge him to take the journey, particularly as I found his health declining, and that nothing more was to be expected from medical aid.

"Many, many times has my heart sunk within me when I beheld his wasted form and feeble step, but it stimulated me to more intensity of purpose in the determination to undertake the journey, and make a *last* effort to prolong his valuable life, believing it in all cases a duty never to cease our efforts until life is extinct. The journey of two hundred miles was a terrific undertaking; but God is every where, and will not forsake his children when they conscientiously believe they are in the path of duty. To part with my husband seemed impossible; I therefore lived under a continual struggle to banish the thought of death from my mind, shutting my eyes to that which was but too evident to all beside.

"I saw that great energy on my part was necessary, unless I would sit down quietly and watch the appalling march of

disease hurrying his frail body to the grave. This was impossible. I therefore marked out my course, with a firm determination to overcome every difficulty.

"My *first*, as well as my most unceasing effort, was to make every one believe with me, that his disease was of the stomach, and not the lungs, or at least that the latter were not materially affected.

"When I heard the anxious inquiry after his health, and saw anguish and even despair traced on the countenances of many who looked upon him, indescribable was the struggle to check the rising tear, and hush the palpitating heart, while with apparent cheerfulness I strove to convince each one that alarm was unnecessary. My object in doing this was to enable his friends to approach him with cheerfulness, lest sympathetic depression of spirits should retard his recovery. My own hopes were really strengthened when I listened to his last and *long to be remembered sermon*, on the first Sunday evening in July. He solemnly addressed the *scorner*. It was his last message from on high to the careless and worldly, who had heard the same truths from him for twelve years unheeded.

"This sermon was preached with all the eloquence and energy that characterized his preaching twelve years since. His voice was clear and loud; his manner graceful and animated: this confirmed me in all my anticipations of an improved state of health; and in a moment of excitement I remarked, in answer to a friend, who said he hoped we would not know the Church when we returned, referring to the determination of the vestry to have it completely repaired during his absence, I said, 'I hope you will not know your pastor when he returns.' Oh, how little was I then aware how soon God would take him to himself, and that his own people would only behold a lifeless corpse when next they looked upon him!

"In the morning of the same day he administered the

communion; there appears to have been here a remarkable providence that the administering of this ordinance should have been one of his last acts, for he ever considered it a precious privilege to unite with his people on such occasions, and he always made his arrangements, even when travelling, so that nothing should prevent his returning in time, if possible, for occasions of this kind.

"But on this occasion, in his weak state, it proved almost more than he could bear; he was obliged frequently to sit down, and when standing, to seek support from the nearest object. The solemnity that pervaded the whole congregation cannot be described; a general sensation was produced. Many were convinced that they should be permitted thus to meet him no more on earth. One individual was so much impressed with the belief that the sermon in the evening would be the last, that she insisted upon her husband, (who was not a regular attendant at St. Andrew's) accompanying her, to listen to his last admonitions.

"These circumstances, which have but lately come to my knowledge, call forth my gratitude when I see that I was not only mercifully withheld from such distressing forebodings, but strengthened to perform every duty before I was required to drink of the bitter cup of affliction.

"I looked upon his extreme exhaustion as the natural consequence of *standing* while in such a debilitated state, for you know he had not been able for a long time to stand or walk without great fatigue; for many years he had been obliged to sit in a chair while preaching.

"This opinion was strengthened, when in the evening he preached with such energy, that but for the paleness of his countenance, you might have forgotten that he was the victim of disease. From this I argued that it was muscular debility, and that his energy of system was not impaired, but only required an object sufficient to bring it into action."

This last sermon was preached on the evening of July 6, 1834. The following affecting reference to it is taken from a Baptist paper published in Philadelphia. It was written just subsequent to Dr. Bedell's death.

"DR. BEDELL'S LAST SERMON.

"He felt that every sermon might be his last. He therefore endeavoured to make every sermon what he wished his last sermon to be. His health, during the whole course of his ministry in this city, was very frail; it taught him that his time was short, and led him to think much on his latter end. He preached emphatically as a dying man, and his theme was that which alone becomes the lips that are about to be sealed in death;—it was Christ, Christ crucified, emphatically, 'Christ and his cross was all his theme.' Thus, it was the light of eternity, the beams of glory, and the flashes of perdition, that gave vigour to a failing frame, and invested his sermons with an unearthly charm. The sermon which proved his last, however, is said to have been heard, as well as given, with the conviction that it was a dying testimony. During the progress of the services, introductory to the sermon, he lay on a sofa in the vestry, fanned by a friend, and panting for breath. He did not rise till the moment arrived for him to ascend the pulpit; and when he began, his utterance was so faint, that it was difficult, even for those who were near, to hear him. But gathering strength from his subject, he rose and rose, till his weakness was forgotten; and he seemed to stand triumphant above the reach of death, and speak out from the threshold of heaven, a last warning to those who had declined the calls of mercy, and turned away from him that speaketh from heaven, 'If thou be wise, thou shalt be wise for thyself; but if thou scornest, thou alone shalt bear it.' But he had not passed the gates of death; he sank down from his unearthly height; and unable to stand even during the doxology, he retired from his pulpit

and from his people, to be there seen as an ambassador of the Saviour of sinners, no more."

This sermon was a faithful, bold, and uncompromising warning to sinful and impenitent men. The messenger proclaimed in it, solemn truth, in a solemn and awakening manner, with an overwhelming interest for the souls of his hearers—and he was clear by it from their blood, if it were rejected, for ever. The following extract concludes this impressive sermon :—

"III. Now let us observe the contrast to this, which is my third topic—'but if thou scornest, thou alone shalt bear it.'

"To scorn, is to despise religion, to scoff at, to ridicule, to reject, to neglect it. He who will not repent, is a scorner. He who is not willing to lay hold of the hope set before him in the gospel, is a scorner. He who puts off the concerns of religion, is a scorner. He who does not on the call of God, at once, without disputation and without opposition, submit himself as a lost and ruined sinner to the method of God's mercy in Christ Jesus, is a scorner. He who is self-righteous, is a scorner. He who is not ready to say, 'Lord, what wilt thou have me to do?' is a scorner. In fine, every careless, unconcerned, impenitent individual, male or female, young or old, who hears the calls of God, and refuses to obey, comes under the appellation of the scorner of wisdom. Now, the language of God through the proverb is—'But if thou scornest, thou alone shalt bear it.' *Alone*—observe, no one is to share it. Whatever the scorner is to bear, he is to bear it alone. All its energy will be concentrated in him; he will be the living, eternal, undivided supporter of that which he is to bear. The folly and the danger of this will be seen then, if we consider what the scorner is to bear.

"1. He is to bear his own sins.

"2. His own sorrows.

"3. The scorn of earth, and heaven, and hell; and if this is not enough, he will bear,

"4. His own eternal self-reproaches.

"1. The scorner—the neglecter of religion is to bear his own sins. The real Christian, my brethren, has this one peculiar characteristic; his sins have been borne by the Saviour in whom he trusts. He has believed God, and it has been accounted unto him for righteousness. He has received the benefit of God's reconciling mercy.

"The scorner has relinquished all claims upon the precious Saviour and the precious promises of the gospel: he consents to bear the weight of his own sin, a weight which had already been sufficient to bring down the Lord Jesus Christ from heaven to tabernacle in human flesh, to suffer and to die; a weight which spread a gloom more sable than the night over the scenes of Gethsemane and Calvary. Thus saith the Lord—'He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him.' The careless, the unconcerned, the scorner, is the man who, having no vital interest in Jesus Christ, walks abroad with the unmitigated curse of God upon his defenceless brow. He is without a Saviour. He will pass through this world without a Saviour; and stand at the bar of God without a Saviour. This will the scorner bear—bear his own sins. Can he bear up against the weight of sin, before a sin-hating, and a sin-avenging God? Careless sinner, what art thou doing; venturing to bear on thine own shoulders a weight which is sufficient to crush a world? Flee to Jesus Christ, who alone is able to save.

"2. As the scorner is obliged to bear the weight of his own sins, so will he be obliged to bear the weight of his own sorrows. We are told, that 'man is born to trouble, as

the sparks fly upward;' and there is no individual, experienced in the calamities of human life, but who must know that it is a difficult matter to sustain them. It is a matter of experience, that amidst the trials which are incident to this fleeting and transitory state of things, the sundering of ties which have united hearts together, and the prostration of hopes which have been fondly cherished; stoical apathy, or philosophical indifference, are but indifferent sustainers of the sorrow-stricken soul. It is certain, that religion is the only real solace of the afflicted; and he whose heart is brought into subjection to the obedience of Christ, knows that he has a source of comfort which the world can neither give nor take away. But the scorner, the careless neglecter of the Lord Jesus Christ and his gospel, throws by the precious balm of Gilead. In all the bereavements of life, he has no Almighty arm on which to lean; he may take the miserable comfort of bending to the stroke of necessity, and being satisfied with that which is inevitable; but it is all the while a satisfaction filled with secret repinings and sorrows of the heart. It is altogether unlike the feeling which dictated the expression—'The Lord gave, and the Lord hath taken away; blessed be the name of the Lord.' As the scorner is without a Saviour, he is without a comforter; and so far *alone*, as to be without an Almighty aid and refuge; he must bear the sorrows from which, as a child of mortality, he has no escape. Pitiable indeed is that state which, while there is no hold on heaven, gives even no substantial rest on earth; which gives up heaven for the world, and then by the world is cheated. And when the hour of departure comes, though he may have the sympathies of friends, the choicest attentions of earth, he has no arm on which to lean, no guide through the darkness of the valley. What a rapture must light on the brow and kindle up the glow of heaven, even in the eye which hath lost its natural lustre, when with a hope in Christ which entereth in beyond the veil, the dying

believer is able to say—'Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me; thy rod and thy staff they comfort me.' The scorner must bear his own sorrows and bear his own company. It was the heart-rending prayer of one of old, 'Leave me not in the time of age, forsake me not when my strength faileth.' Brethren, when sickness and sorrow come, and when death is near, you will learn what the scorner or neglecter of Christ will bear; you may be sustained under it, but sustained without comfort.

"3. So much for earth; look at this matter in relation to eternity. The scorner will bear the scorn of heaven and of hell. I have said that he would bear the scorn of heaven. There is testimony on this subject, without which I would not have dared to state the proposition, and I present this whole subject to you in the language of the Bible, the word of God himself,—'Because I have called, and ye refused; I have stretched out my hand, and no man regarded; but ye have set at nought all my counsel, and would none of my reproof: I also will laugh at your calamity; I will mock when your fear cometh.'—'Whosoever therefore shall be ashamed of me, and of my words, in this adulterous and sinful generation, of him also shall the Son of man be ashamed, when he cometh in the glory of his Father, with the holy angels.'—'But those mine enemies, which would not that I should reign over them, bring hither, and slay them before me.'

"As the scorner will thus bear the reproach of heaven, he will bear the scorn of hell. It is a principle of common experience, that the sympathy of the wicked is a sympathy of reproaches. There is none of the sympathy of affection in sin. Take the living mass of human corruption which may be concentrated in our prisons, and though there may be a community of suffering, there is no community of affection. Pity and compassion find little place in those who are

brought together a congregation of polluted and polluting criminals. Scorn of each other is the prodominant feeling. Place the innocent together under circumstances of trial, and mutual respect secures mutual pity. Paul and Silas, in the dungeon at Philippi, sang the praises of God. Hundreds of martyrs in the early ages of Christianity, in the loathsome prisons, spent their time in mutual expressions of sympathy and love. But this requires the strong principle of self-respect. In the regions of eternal wo, none will be there who can respect another, because it will be known and felt, that it was sin, contempt of God, ingratitude and rebellion, which brought them all together, and no principle can be there save that of scorn and contempt for each other.

"And besides this, the sinner will bear the scorn of hell, because he cannot but be despised by the great adversary who hath beguiled him of his soul. Tell me the feeling exercised by the reckless criminal who hath induced another to partake his crime. Tell me the feeling of the libertine in relation to the victim whose honour he hath seduced; disgust and detestation all. The sinner in the prison-house of hell, brought there by the wiles and allurements of the devil, by whom he has been led captive, will bear the devil's scorn for the weakness which submitted to be deceived; and as he will have no sympathy from his companions, he will have none from the master to whom he hath sold his eternal all.

"4. And as if this were not enough, the scorner will bear, what is worse than all, his own eternal self-reproaches. It is the declaration of Scripture, that 'the spirit of a man will sustain his infirmity;' and it is its portentous interrogatory, 'but a wounded spirit who can bear?' If there is on earth any one thing which is more difficult to sustain than another, it is the accusations of a man's own conscience. Poverty may be borne, calumny borne, affliction of any kind borne, but the mental anguish of consciously deserved

distress is intolerable. I have no doubt that it is in relation to his own eternal self-reproaches, that one portion of the sufferings of the eternal world is placed before us under the characteristic term of 'the worm which dieth not.' Yes, scorner—careless, impenitent sinner—rejecter of Jesus Christ, neglecter of his great salvation, you are now nurturing the undying worm of self-reproach which must of its nature be more bitter, and of anguish more intense than the unconsuming fire of eternal wrath. There are fearful questions in the word of God—'Who can dwell with devouring flames? who can lie down in eternal burnings?' But there is a still more fearful question, 'Who can bear eternal self-upbraidings?' There is a fearful declaration, 'that for those who reject the salvation of the gospel, there remaineth no more sacrifice for sin;' but it is still more fearful to know, that for such there remaineth no escape from the more than devouring flame, the scorpion sting of self-crimination. It were terrible to hear, in the great day of judgment, from the lips of the Judge, 'thou hast destroyed thyself;' but it is more unspeakably, more inconceivably terrific, to have the eternal consciousness of having done that deed of self-destruction.

"My dear brethren, all this is what the scorner is preparing for himself. Your sins you bear, with none to take from your soul the weight of wrath which rests upon it. Your sorrows you bear, with no almighty comforter. The scorn of heaven you bear, and the scorn of hell, and worse than all, your own. You will have no refuge from yourself. I beseech you, take this matter into your serious consideration, and now, in this period of your merciful visitation, lay hold of the method of escape provided, and be wise, for yourselves, for your souls, for your eternity. I call upon you now to choose between the life and death which is set before you; a space of brief opportunity is yours to embrace. Oh, let it not pass: for a few years, perhaps only days, per-

haps only hours of self-delusion and carnal ease, oh, why will ye sacrifice the whole of eternity?

'Broad is the road which leads to death,
And many walk together there;
While wisdom's is a narrow path,
With here and there a traveller.'

"Walk ye longer in that broad road, and the doom of the scorner must be yours; take the narrow path, and the wisdom of the wise is your portion."

In order to relieve his mind from all anxiety about his duties in Philadelphia, and to enable him to enter freely upon the journey, which he and his friends were both desirous should be made, the vestry of St. Andrew's Church determined to close their Church, that it might be repaired and renewed. The following letter enclosed the resolutions which were passed by the vestry on the day after this last sermon was preached.

"REV. DR. BEDELL, BRISTOL, PA.

"PHILADELPHIA, 9th July, 1834.

"Rev. and Dear Sir,—

"By the enclosed copy of the minutes of their meeting, you will see that the congregation of St. Andrew's Church, of which you are the beloved rector, have resolved to close the Church for two months from and after Sunday the 13th inst., for the ostensive purpose of cleansing it, and making necessary repairs. From what fell from those who took the lead in the business, it appears that the choice of time was made chiefly with a view to exempt you, at this sultry season, from parochial duties, deemed inconsistent with the recovery of your health; and to make that exemption so complete as to leave no anxiety on your mind as to the arrangements for clerical action during your absence.

"The resolution respecting your clerical functions, affec-

tionately offered, and unanimously adopted, while it may operate as a wholesome restraint on your known ardour in the service of our Lord and Master, in which you have so often periled your immediate safety, is not intended to interfere with your clerical independence, or your conscientiousness, but will be taken, I trust, as it was intended, as an expression of affectionate solicitude for your welfare, and a desire to preserve for the greatest possible length of time, the life, and the ability, which have, under God, so much contributed to the extension of his kingdom, and the prosperity of the Church.

"Requested to convey to you, dear Sir, the expression of a people's solicitude, I beg to add my own affectionate respects.

"Very faithfully, yours, &c.

"J. K. MITCHELL."

"At a meeting of the pewholders of St. Andrew's Church held in the Church on Monday the 7th July, 1834, Dr. J. K. Mitchell was chosen Chairman, and George Hawkins Secretary.

"The following motion, offered by Mr. Caleb S. Newbold, and seconded by Mr. Israel Kinsman, was unanimously adopted:

"*Resolved*, That the vestry be authorised by this congregation to assess on each sitting a tax, not exceeding one dollar per annum, for two years, so as to enable them to make the necessary repairs, and to cleanse and paint the Church.

"On motion of Mr. Newbold, and seconded by Mr. Kinsman, it was unanimously *Resolved*, that in order to make the improvements suggested in the foregoing resolution, that the Church be closed for eight weeks, from Sunday, the 13th inst.

"On motion of Mr. Porter, seconded by Mr. Robins, it

was unanimously *Resolved*, that the Chairman of this meeting be requested to express to the Rev. Dr. Bedell, the wishes of the congregation, that he would confine his clerical duties, during the period which the Church is closed, to such occasions as he might deem consistent with a due regard to his health.

"Adjourned:

GEORGE HAWKINS, Secretary.

Dr. Bedell left Philadelphia, on his projected journey to Bedford, on the 7th of July. On the next day he addressed the following friendly communication to me. He had sent me, on the Sunday previous, in the city, a message of admonition for what he thought unnecessary labour on my part, in the new Church which was then just starting into existence under my ministry, and urged me to undertake a journey also, proposing as an object, the collecting of funds for Bristol College. When he returned to Bristol he renewed the subject in this letter. This was the last letter which I received from him, except a few lines of the 5th of August, from Bedford, announcing to me his arrival there. It shows to what extent his heart was the property of his friends, even amidst his own extreme weakness and suffering.

"My Dear Brother,—

"I fulfil my promise, and sure that you will give me credit for the sincerest friendship, whatever weight you may give my arguments, I go on—

"1. By commencing *now*, you give yourself to labour during an exhausting season, and when your Church is done go to it with diminished strength, instead of fresh and vigorous efforts.

"2. Your preaching all summer in your lecture-room will not be to twenty people, who will form your subsequent

congregation. Your audience will be stragglers from other Churches, boys and girls, apprentices and servants. All this I know by *experience*, and you will learn it by the same sure teacher, if your zeal carries you on.

"3. My Church is to be closed—my people love to hear you—they will, in spite of everything, fill up every nook and corner of your room, and you will simply be preaching to certain of St. Andrew's people, to whom you may do good, but who will render you no return.

"Do, dear brother, be persuaded to save your strength, and be less anxiously careful. You do not exhibit as much *faith* as I had hoped to see. I am fully persuaded, that if you would leave your Church more in the Lord's hands, and give your energy to that which would do good to the Lord's cause, by building up Bristol College—I am persuaded, I say, that the Epiphany would reap the advantage.

"Sick and suffering, with no strength or breath, I have written these few lines, believe me, in love, and from a sense of duty.

"Your Friend most truly,

"G. T. BEDELL."

Mrs. Bedell thus continues her description of the journey on which they had entered.

"Thus was I determinately shutting my eyes to all danger, and strengthening myself in the belief, that could we get to Bedford Springs he would return in comparative health. It is due to the tried friendship of Dr. M. to state, that he did what he could, in a delicate manner, to make me understand his views of the case, and to express his fears that the journey would not have the effect I anticipated; but I was not in a state to listen to any thing. Our mutual friend at length kindly yielded to my solicitations not to oppose the journey. When I recollect how I shrunk from what I was forced to

see he desired to communicate, and repelled the expression of that opinion which for twelve years I had listened to with deference, I am amazed. A shuddering passed over me which I can never forget, that any being should wish to tear from me my last hope, while I answered, 'this is but an opinion, and while no human judgment is infallible, I have a hope that the Lord, in whose hands he is, and who has all power, will yet raise him and add years to his valuable life.' The knowledge that many of his plans were yet unaccomplished, enabled me to comfort myself in the belief that the life of this faithful servant, who had been strengthened to do so much in feeble health, would yet be prolonged to finish his projected labours. Thus I clung to hope with all the desperation of a drowning man to his last support. Although greatly agitated after this conversation, I soon reasoned myself out of every fear; and in a few days after this Sabbath we commenced the journey. For one week we rode about and kept within thirty miles of the city, as we had promised our friends to do, until we ascertained how he would bear the fatigue of riding. We at length reached Lancaster on Saturday afternoon, where we heard so much in addition to the information we had formerly received respecting the wonderful cures effected by the use of the waters at Bedford, that we determined to go on without farther delay. We left there the following Monday and arrived at the Springs on Saturday night, a distance of one hundred and forty miles. Your dear brother's health was evidently improved; he had more strength, a good appetite, and good spirits. The journey, considered alone, was truly delightful; the accommodations excellent; the roads generally good, and the weather agreeably warm and uninterruptedly pleasant. In glowing language, the night of his arrival, did he pour forth the feelings of a grateful heart to the Giver of all good for his unmerited mercies towards us, particularly during this long journey."

On their way to Bedford, Mrs. B. wrote to some members of the Sewing Society of St. Andrew's Church, and he requested her to send the following message from himself,— "Remember me affectionately to them *all*, and tell them, I hope as members of the flock, of which I am the shepherd, they may ever be found foremost in the ranks of piety and beneficence."

On the 5th of August, he wrote me a few lines from Bedford, saying simply that he had arrived there in far more comfort than he had expected. To this short letter I replied in what proved to be my last letter to him, of which the following passages are short extracts:—

"PHILADELPHIA, August 9, 1834.

"My very Dear Brother,—

"I have this morning received your welcome letter of the 5th. The only reason why I have not gratified my wish in writing to you, has been, that I was utterly at a loss to what quarter to direct my letter. Your having been able to reach Bedford has much encouraged me. I had no expectation you would find yourself competent to finish the journey over the mountains, and I am much in hope, that you will find the result in considerable, if not in permanent benefit. All our concerns have been going on well since you left us. The annual meeting of the Board of Trustees* was well attended, and the exercises of the next day have given us a reputation, which could hardly have been expected. It is certain that the result shows a character in our Faculty, and in our system, for which we have reason to be very grateful. * * * St. Andrew's is fast putting on a new *coat*, not to be a turncoat, I hope; but certainly to come out in a new character. O, that it were as easy to renew, my dear brother, its pastor!

* Of Bristol College.

But there will be yet, a putting on of wings as an eagle, for him. God mercifully delay the hour for us, though well may it be hastened for him. Few of your congregation are now in the city. I saw but very few of them at the opening of the Epiphany, last Sunday. I am thankful to tell you, that our room was well filled, and mainly of people entirely new to me, mostly from the neighbourhood. * * * * How much contentions and cares around us lead the mind forward to a home of peace! It is hard to conceive how so much that is wrong, as we find in ourselves, and see in others, can consist with a Christian character. But the Lord knoweth them that are his, and the time will come, that every one who is named by the name of Christ, shall depart from all iniquity. I am thankful that you are not deprived, through your sickness, of all comfort. The Lord will stand by you to the uttermost. If it shall be his gracious will to give you back to us, yet for a time, we shall praise him even at your expense. If your work and your time have both been finished, I need not tell *you*, that hardly one other surviving being will feel the deprivation more sensibly and painfully than myself. But, dear brother, be of good cheer. Every circumstance that has thus far occurred with you, is highly encouraging. The same hand which has carried you out, is able to bring you back; and when all is done, can and will carry you home to Zion, with songs and everlasting joy upon your head.

"With much love, and many prayers for you all, I am, in peculiar bonds,

"Your Brother,

"STEPHEN H. TYNG."

Mrs. Bedell continues,—

"We took lodgings in the town of Bedford, in order to be near medical advice, about three quarters of a mile from

the Springs. During the first week I was very unwell, a part of the time confined to the bed, but your dear brother was so much better during that time, that he rode to the Springs several times, and joined the family at meals, although there were long stairs to descend, and even played on an instrument of music, which stood in one of the parlours. As soon as I recovered, he proposed trying the waters; but after the third day, he complained of an unpleasant sensation in his head, and determined to take no more. Very soon after this it was thought necessary to administer several doses of medicine, which were too irritating for his system, and appeared to me to have been the cause of a fever which followed, and which alarmed the physician so much, that he took an early opportunity to advise me to return home as soon as possible, remarking at the same time, that the appearance of fever had changed his view of the case, and he did not think his visits could be any longer useful.

"It would not be possible adequately to describe the state of my mind on receiving this information; but I did not sink under it. The long-cherished hope that death had not yet marked him for his victim, again came to my aid; and the idea that the physician might be mistaken, from having no previous knowledge of his constitution, supported me, while I answered, 'Indeed you are not aware how readily his system yields to what is offensive or congenial. If all this should be the effect of medicine, he may soon recover from it.'

"He remarked, as wishing to comfort me, that if the fever materially abated the following day, it would give him a more favourable opinion of the case.

"He then left me, and after remaining a short time to force a composure I could not feel, I endeavoured to enter the sick chamber of my dear husband as if nothing had occurred, and attend as usual to his every want, absenting

myself at times only, to give a momentary vent to a heart burthened with its own sorrows. Sad, sad forebodings continued to obtrude themselves upon me, though I in vain endeavoured to suppress them. In vain I struggled to forget that I was two hundred miles from Philadelphia, without a friend to advise with, and my son a mere inexperienced lad, who was to be our only companion in the long journey before us. Distressed and agitated, not a glimmering ray of hope could I discover; *despondency*, which I thought I was proof against, seemed inevitable.

"But at this very moment, when all earthly support had failed, and even the recollection of former resolutions availed me nothing, the '*all-seeing Eye was upon me;* the Friend 'who sticketh closer than a brother,' was near. The 'strength from above,' made perfect in weakness, was sweetly proffered in the following lines, which fell into my hands at this moment in a very ordinary way. I had picked up an old newspaper to put it out of the way, when my attention was arrested by them.

'Does each day upon its wing,
Its allotted burden bring?
Load it not besides with sorrow,
Which belongeth to the morrow.
Strength is *promised, strength* is *given,*
When the heart by God is riven;
But *foredate* the day of wo,
And *alone* thou bear'st the blow.
One thing only claims thy care,
Seek thou first by *faith* and *prayer,*
That all-glorious world above,
Scene of righteousness and love;
And whate'er thou needs't below,
He thou trustest will bestow.'

"In these lines I was forcibly reminded, that my duty as a Christian was with the *present*, and not the *future*. 'Sufficient for the day is the evil thereof.' When God sees

fit really to send affliction upon his children, *he* will send strength sufficient for the *trial*. My faith was strengthened in the Lord. In a review of my duty to him, I found the comfort I had before sought in vain. These lines became my constant companion, faithfully pointing to a *never-failing support*. I was now enabled to turn my attention to the *next* most important duty, but here mercy and goodness again directed me, or I should have been discouraged in the undertaking, so dark did every thing appear.

"It became necessary to bring about an early departure from Bedford, without referring to the *cause;* this was difficult, because my dear husband had determined, only a few days before, to remain three weeks longer. Here appeared to be difficulties quite insurmountable, but the hearer and answerer of prayer made the way easy for his poor, disconsolate child. A gentleman remarked, in the course of the evening, that the town was considered unhealthy, and many had intended to leave; this was *all* that I could desire. An early day was immediately fixed for our departure.

"The physician was amazed to find, that in twenty-four hours after his last visit, all appearances of fever had very much subsided, and recommended a ride to the Springs, judging that distance to be the extent that his patient could bear; but on his return in the evening, he exhibited much more astonishment to find that he had ridden ten miles, made a visit, and did not lie down immediately on returning. This circumstance so encouraged the physician that he expressed a desire to me that we would remain a few weeks longer, remarking that he would like to look into his case further. However, it was too late; for although the request was calculated to stay my sinking hope, the recent alarm had been so great, that I did not feel willing to remain so far from home, and made no proposal to remain longer; we therefore left there on Tuesday, the third week in August. It being rather early to return to the city, your dear brother

determined to take a circuitous route, and visit whatever was worth seeing on the journey."

On Dr. Bedell's departure from Bedford, he presented to Dr. Watson, his medical attendant there, a book as a testimonial of his gratitude and regard, and wrote in its blank leaf, the following note;—it was the last thing he ever wrote. How affecting does it now become, from the fact, that Dr. W. passed from time into eternity also, a little more than a year after himself!

"To Doctor Watson, from G. T. Bedell, as a token of his regard for the tenderness and kindness of his medical attentions, during the sickness which Dr. B. experienced at Bedford. Dr. Bedell hopes that its perusal will be the means, in the hand of God, of cheering and animating whatever Christian sensibilities may already exist, and of perfecting that which may be wanting. It is a precious book, full of original treatment, of the oldest subject in the world, and yet so plain, and its illustrations so exquisitely true to nature, that none can rise from its perusal uninstructed. May Dr. W. find it instructive and personally useful."

I proceed again with Mrs. Bedell's letter.

"The restlessness of disease, which attaches sickly association to every familiar object, determined him to return to Philadelphia by the way of Baltimore. The idea of passing through a land of strangers again, in his feeble state, was a distressing circumstance to me. In our journey to Bedford, by the way of Lancaster and Harrisburg, almost every one seemed to exhibit more or less sympathy and interest, and whenever his name was discovered, this interest was evidently increased, so that I felt we should have been in a measure among friends, could we have returned the same way. However, I acquiesced with reluctance, and

we reached Hagarstown without fatigue on Wednesday. From hence my dear husband had intended to visit Harper's Ferry, but he was seized with a singular sensation in the stomach, attended with pain in swallowing, which seemed to arise from obstruction. This circumstance induced him to hasten to Baltimore, in order to be able to leave there on Monday for Philadelphia, unless he felt better. We arrived at Fredericktown on Friday, and took passage in the rail-road car on Saturday, to facilitate our arrival at Baltimore. It proved a very fatiguing ride; the car was a wretched one, and being too near the engine, and on the wrong side of the car, he was annoyed with the gas, dust, steam and sun. We arrived in Baltimore about three o'clock; he was very much overcome with fatigue, but a refreshing night's rest restored him in a great measure, and the following day, a friend who had not seen him since the spring, thought him better than at that time. I felt all my hopes return again, and believed that he would reap the benefit of the journey after he returned home, and be spared many years to us yet. He felt encouraged himself, and gave up his intention of returning home on Monday, and accepted the kind invitation of his friend Mr. Boyle to pass a few days at his house.

"He joined us on Sunday at each meal, sat at the head of the dinner-table, and after dinner remained an hour conversing with a friend. Again, after tea, Dr. Wyatt called, and he did not retire for the night till near nine o'clock, and rested well. The following morning he arose to breakfast, but had no appetite, complained of excessive debility and an indescribable sensation at the stomach. I know of no probable cause for this sudden change, unless it was the great change in the weather which took place in the night, from excessive heat to a degree of cold that required a change of clothing. I became alarmed, and sent for the physician, Doctor Buckler, of Baltimore, who had visited him on Sunday, the day before. I observed him writing several times,

and when Dr. B. came, he read the paper, which was merely memoranda of what he wished to say, perhaps written lest he should forget, under a sense of extreme exhaustion. He commenced by saying, 'Doctor, I shall not live to get home, I feel so strangely.' The physician felt his pulse, smiled at him, and said that he saw no material change, and no reason for such an opinion, gave him some tonic, and promised to see him at Mr. Boyle's in the afternoon. He rode to Mr. Boyle's in time for dinner, and spoke of taking a ride in the afternoon, to call on Mrs. H.——, from Philadelphia, a member of his congregation, then on a visit to a friend a few miles from Baltimore. After dinner he retired to his chamber to take some rest, after which he found himself too feeble to make any further effort that day.

* * * "A veil, impenetrable as yet, mercifully hung between me and the future. I saw not distinctly the storm that was about to burst upon me. I trembled and hoped alternately, while I remembered that my duty was with *the present*. I tried to believe that we should be at home on Saturday, which opinion the physician encouraged.

"This was all right, and ordered by a Father's hand who cared for the comfort of his faithful servant; but for this strange blindness and for this unwarrantable hope, I should have sunk, and the hands of a stranger must have ministered to his wants. I shall never cease to thank the Lord for these his special mercies to the departing saint.

"On Wednesday he complained of nausea; this was a new symptom, and one that he had all his life particularly dreaded. When I discovered this, I unconsciously lost my self-possession, and as his head rested on my shoulder, he discovered it, and merely remarked, 'My love, this will not do; you know my nervous temperament; I must have another nurse if you cannot control your feelings.'

"When the physician came again, he comforted me with the hope that he was no worse; he changed his medicines,

and things wore a brighter aspect until Friday just before day. I had been, while he seemed to be in a sweet sleep, packing a box of medicines, in order that some preparation might be made at every leisure hour for our departure, still hoping that on Saturday or Sunday we should be able to leave, when I offered him some nourishment, and found he could not speak above a whisper. On inquiring the cause, he answered with perfect composure, 'I have lost my voice, my love.' My alarm was almost past control. I sent instantly for the doctor. When he came in, I was at a distant part of the room, preparing some medicine. The low sound I caught was the following remark, uttered with the calmness and sweetness of an angel, 'Oh! doctor, I had hoped to have seen my home once more; I have a precious child there whom I have not seen for six weeks. Oh! you do not know how dear she is to me.' I flew to the bed, and said, in my usual cheerful manner, though terrified lest all hope was gone, 'Oh, do not speak so despondingly; we expect to leave here on Saturday.' I cast my eyes on the physician for his assent to this, but I saw no look of encouragement. I dared not trust my voice. I traced with a pencil what my tongue could not utter. An answer was instantly returned in the same manner, but I dared not look at it. I left the room lest my feelings should be betrayed. I read it; a stone sunk into my heart—'Yes, if you wish your child to come, lose no time.' Here was the long-dreaded moment, the death-blow to all my fondly cherished hopes; and the admonition, 'lose no time,' was the only thing that saved my reason. It presented an object. My family could see our idol if I lost no time, though my feet seemed nailed to the spot and no outward object discernible from the dreadful anguish within. I at length made my way to my son, and with subdued tone of voice, I told him my intention to send for the family, requested him to go to bed, get what sleep he could, it being then four o'clock, and go in the steamboat at five to Phila-

delphia. I gave him other necessary instructions, but carefully concealed the extent of our sorrows, lest he should be unable to go, or my sister and daughter disabled from coming.

"I returned to the chamber of death; the effort I had made seemed to have destroyed all power of sensation. I moved about like an automaton, and scarcely knew any thing distinctly, until the physician came again. He found the remedies he made use of a few hours before had produced a favourable change. I was again revived; hope came to my relief, and I was enabled assiduously to devote myself to his every comfort, as heretofore. To be permitted to hope from the slightest premises, produced feelings of satisfaction and gratitude, too big for utterance, the recollection of which can never be obliterated;—any thing was seized with the greatest avidity, that could silence the dreaded sound, of all is over.

"Doctor B., the physician, expressed a desire that he should take as much nourishment as possible; but no entreaties would prevail with him to receive any thing but ice; being perfectly aware that his end was near, he seemed unwilling to disturb the tranquil state in which he desired to depart; he had no wish to add an hour to life, and therefore would not receive nourishment at the risk of producing nausea, connected with positive pain in swallowing. To be allowed perfect quiet was all he desired, while patiently awaiting the coming of his Master. When we had ceased all importunity, he looked so perfectly tranquil that you might almost have imagined him lying in his usual manner on his own sofa, resting from the fatigue of one of his many walks from his dear St. Andrew's. When Dr. Henshaw had reminded him, some time before, that if he had any thing to communicate he had better improve the present time, he seemed to have nothing on his mind; his worldly cares sat so lightly upon him, that they were like an upper

garment, easily thrown off when found to impede his progress heavenward. But at this time, when none were present but myself, he said to me in a whisper, for his voice was entirely gone, 'Take your pencil and write what I may be able to say in short sentences.' His heart seemed to overflow with love, and his first effort was to relieve it by recalling almost every act of kindness that he had ever received, and returning his love and thanks to each individual by name, and to others collectively; among the latter he named his vestry, his Sunday-school teachers, the choir of his Church, and you. Among the former were some particular friends named among the vestry, his physician Dr. M., some of his brethren in the ministry, and two of his communicants whom he left sick in Philadelphia; to some he sent long and interesting messages, and particularly recommended Bristol College to the attention of such as he thought felt an interest in it. 'I can say no more, my love; if I have forgotten any one who ever did me a kindness, I leave it with you to say all for me.' After a few moments he named his own family; left a memento for each of his children, with some directions, and desired that their talent for music should be cultivated, particularly his daughter's, referring to the pleasure he had derived from this source.

"He then spoke of both his sisters with great affection; desired his love, and wished the Souvenir to be sent to them as soon as it should come out, and then requested me to write immediately to let them know that he was about to exchange mortality for eternal life. He seemed to recollect that I might be unable when all was over, and hastily added, 'Do it now, my love, *now*.' This indescribable effort, you know, I was enabled to make; for the desire to gratify his every wish overcame every other feeling. My object in relating these little circumstances, is the hope of giving you some faint idea of his perfect tranquillity of mind. These departing messages seemed portentous, but I staid myself

upon the physician's remark, 'he is better, beyond my expectations,' and remembered he was in the hands of the Lord, who could do all things. I believe, indeed, that I looked for a miracle, though at the time unconscious of it.

"He then drew me near to him, and endeavoured to articulate that which he had reserved to the last, and which would have been dearer to me than all; but he was too much exhausted, and although he repeated the attempt once or twice afterwards, I could hear nothing distinctly. You may imagine my feelings when I found it was in vain, but I was enabled to leave it all to unerring wisdom; hereafter I shall hear in sweeter accents, what he was not permitted to utter for my comfort on earth.

"He had evidently failed since the morning, though I dared not trust myself to think so. I dreaded the confirmation that the next visit of the physician might bring.

"The physician came at noon; he looked grave, but I did not dare to ask him a question. He passed out without exchanging a look or a word. I sat mournfully watching the heavenly countenance of my husband, while he appeared to sleep. Suddenly he opened his eyes, apparently with much surprise and disappointment, and said, in a hollow low voice, 'The Lord's will be done, but it seems to me this is coming back to the world again.' Amazed and almost overpowered, I said, 'My love, what do you mean? have you been dreaming?' 'No, I have not been dreaming, but something seemed to say, things are better with me.' Although there was in him an air of disappointment and resignation combined, joy and awe filled my heart, and I exclaimed with Jacob of old, Surely the Lord is in this place; he hath heard my prayer, and sent an answer of peace. I felt an assurance of his recovery from that time, and was again able almost to be a cheerful nurse. The hours passed mournfully on, till about one o'clock Saturday morning, when Dr. H. having yielded to my solicitations to rest himself in the easy chair in the far

part of the room, being fatigued, had fallen asleep—the silence of death reigned, interrupted only by the laboured breathing of the departing saint. The low light glimmering in the corner, cast forth long and dim shadows, when in the cold clammy hand, upon which my face rested, was evidence too strong to be resisted, that death had now marked his victim; it could not be mistaken. The cold corpse must speedily lie there, when the soul, triumphant over death, should obey the welcome summons—'Arise and come away.' Here then was the dreadful hour. The cloud long gathering blackness was prepared to burst over my head, and in awful anticipation, I thought must overwhelm me.

"All hope of life was now at once and entirely torn from my lacerated heart, but a healing balm was prepared for the wound. The oil of joy for mourning, and the garment of praise for heaviness.

"I had prayed for temporal life for my beloved husband, but the Lord gave life eternal, and with it such a sense of his goodness, that I exclaimed, 'The Lord hath been better to me than my prayers.' Such rich manifestation of his love was vouchsafed to me, that all *rebellion* was hushed, the cross was hid, and my heart so filled with sweet submission, that to lie passive in his hands, and know no will but his, bound every wish of my heart. I could almost in imagination hear the dying saint before me say,—

'*Home, home,* its glorious threshold,
Through opening clouds I see;
Those mansions by a Saviour bought,
Where I have longed to be.

'Give thanks, my mourning dear one,
Thanks to the eternal King,
Who crowns my soul with victory,
And rends from death his sting.'

Thus, through all my trials, was I upheld. 'The *deep* waters shall not overflow thee; as thy day is so shall thy strength

be'—and richly have I experienced the fulfilment of these blessed promises. Great was the mercy of the Lord in upholding me to perform my duties to the last, and great was the honour he conferred upon me, in permitting me to administer comfort to the departing saint, until he joined that holy throng, 'who shall hunger no more, neither thirst any more, neither shall the sun light on them, nor any heat, for the Lamb which is in the midst of the throne shall feed them.'

"Often was I tempted to look in imagination through the dark cloud that I constantly saw before me, but as often did faithful conscience remind me of the threat,—

> 'Foredate the day of wo,
> And alone thou bearest the blow.'

The glimmering of hope arising from the various changes in his disease was my only support, while I rested my all on Christ my Saviour, for he hath compassion on our infirmities, and does not try us above what we are able to bear.

"The constant desire I felt that no strange hand should smooth the pillow of my beloved, acted also as a strong stimulus to keep me from sinking: for often, very often, did he express the desire that I would strive to retain my strength for his comfort; and not until the last day, when he had lost all power, was I obliged to ask assistance even to raise him. My strength had been sufficient for every thing until then.

"Often, when his eyes were cast upon me, and seemed to beam rays of heavenly meekness, I imagined I could hear him say, 'Oh that I had wings like a dove, I would flee away and be at rest;' then, as if fearing death would come at his bidding, I would whisper to him, and beg him to pray for submission, to wait patiently for the arrival of his family, and not deprive them of their last comfort. At length his look seemed to reproach me, as if he thought my prayers detained him here. I was overcome. I laid down my

'arms of rebellion,' this my *last wish*, that he might live to see his family on earth, and exclaimed, Yes, go, my love, we will soon be re-united for ever, and I can praise God in higher strains, when *all* his will is done. The sweet expression of love and gratitude that followed this remark, could only be equalled by that angelic expression of countenance that we *all* loved to look upon, and to linger near, after life had departed, when the sweet strain of his golden harp had joined in the song of the Lamb.

"He soon after this exclaimed, looking intently at me, 'Where is your new song? Grace, grace, is the topmost stone.' I remarked, that the joy I had experienced in witnessing his calmness, composure, and blissful anticipations, could not be equalled by any thing this world could offer, and that my heart was filled with praise. He cautioned me with his usual prudence, not to be too much elated, but to endeavour to be prepared for any event, saying, 'I may yet have my dark moments.' The fear of this, however, did not rest on my mind; for I well remembered the advice he had given to a friend a few months before, who was mourning over his own want of evidence at times, 'My friend, you should meet the enemy by bearing in mind that you are on the right foundation.'

"One circumstance more I must mention as proof of his unvarying composure and readiness to teach, even on the verge of the grave. I had often remarked, that I believed in many cases the mental vision increased as things of sense faded before the bodily eye. In connexion with this preconceived opinion, I inquired of him, when he laid one hand on mine, and with the other pointed upwards, 'Do you now see your Saviour?' He instantly brought his finger to the heart, evidently with the intention of correcting this erroneous idea, and thus, in language unutterable, emphatically saying, 'No, Jesus is *felt* here;' and then, raising his whole

arm higher and higher, moving it in a circle, with the finger pointing upwards, as if in triumph over sin and death, he as impressively as before communicated the idea, 'But I shall soon be with *Him* whom my soul loveth, and then I shall *see*.' He remarked about daylight, on seeing Mr. Boyle, Dr. Henshaw and myself anxiously watching him, 'My friends, you think I am dying, but I do not; I feel no change.' About four hours after this, he said, with perfect calmness, turning his face to me, 'Now I am going, I feel an entire change: how soon will my dear family be here?' On being told, not in six hours, he said, 'I shall not see them on earth.' On being asked if he wished to leave any message, he said nothing.

"Soon after this he gave further evidence of the tranquil state of his mind. A little noise awoke him from a doze; he exclaimed, 'My dear ones have come;' and then, addressing me, he said, 'My love, see that I am not disturbed, prepare them for the scene, and let one come in at a time.'

"On finding he was mistaken, he became sweetly resigned to the will of the Lord, and expressed his comfort in the joy that awaited him: he thanked the Lord for his mercies to his unworthy creature, and said again, as if fearing that I could not bear a change, 'Be prepared, my love, I may have my dark moments yet.' No doubt he then recollected the trials which many saints in their last moments have been called to endure. Always after this last reference to the temptations of the enemy, he would meekly answer to the question, 'are you still at peace?' 'Yes, sweetly resting on my Saviour, *as yet*,'—evidently expecting and watching against an attack, from which, however, he was mercifully spared. He lingered longer than he expected, and when roused to consciousness, several times inquired, 'How long will it be, before this frail tenement will burst, and let my spirit free?' He made his last effort in a deep-toned, hollow voice, to give his rich testimony to the gospel, and to leave a

message to his brethren.' After this, he spoke no more, but answered every inquiry by signs, almost to his last breath. No doubts were permitted to darken his mind, and he soon fell asleep in Jesus. Several times during the last day he said, 'Do not leave me, love,' although I was standing close by him, and had not left him for a moment. This no doubt stimulated me to make greater efforts, for I continually assured him that I would not, and I was strengthened to watch every receding breath, as they grew fainter and fainter, till with my own hands I closed his eyes in death; and while I embraced his lifeless corpse, I sorrowed not as those without hope.

"I must not omit to mention one circumstance, because it proves how much more exceeding abundantly the Lord can do for us than we can either ask or think.

"My petitions to the throne of grace had been three-fold; first, that the life of my dear husband might be spared; second, that he should live to reach his earthly home once more; third, that at least he might be spared to see his family.

"To the first I was entirely reconciled by the aid of divine grace. To the last, by the same strength, I resigned my will; but that he was not permitted to die at his own home, in the bosom of his family, and amidst his beloved congregation, appeared to me to be a dark providence. But after I had been at home a few days and experienced the kindness of a sympathizing congregation, I saw in this dispensation another link in the chain of mercies that had surrounded us. It had been the oft-repeated wish of my dear husband, from the time that he knew his departure was at hand, that he might be kept perfectly tranquil, in order that he might go out of the world in the full possession of his mind.

"In the situation in which we had been providentially placed, this was accomplished without difficulty. The family of Mr. B. had not returned from their summer excursion; that we were in Baltimore was not known; conse-

quently none were present at the last trying scene but Mr. B., Dr. H. and myself. I had been so long in the habit of suppressing my feelings, that not a tear or groan escaped until he was in those regions where sorrow never reach.

"This was the kind providence of God alone, for it had been our desire to have reached home; and had we done so, how different would have been the scene. Afflicted friends would have crowded around the dying bed. Many who had longed to see how such a man would die, could not have been denied. The heart-rending sobs of affectionate and devoted children, about to be written fatherless, would have reached his ears, and the calm serenity of his last hours must have been disturbed. Oh! what a mercy it is that we are not left to direct for ourselves.

"Surely the Lord raised him up to do his peculiar work; he strengthened him to accomplish the portion he assigned him in the midst of a life of pain and sickness; he comforted him in his death, and then took him to himself."

In connexion with this deeply interesting statement of the last hours of Dr. Bedell, I insert also the following letter addressed to me, from the Rev. Dr. Henshaw, of Baltimore, who was permitted to attend upon him in this interesting crisis of his life.

"BALTIMORE, Sept. 2, 1834.

"Rev. and Dear Sir,—

"Being returned home, after having performed the painful duty of accompanying the bereaved family, and earthly remains of our dear friend and brother, the Rev. Dr. BEDELL, to Philadelphia, I now undertake to comply with the request, made by yourself and others, that I would give a brief account of some of the most interesting incidents connected with the closing scene of his holy and useful life, which I had the melancholy satisfaction of witnessing.

"I count it as a peculiar privilege from the Lord, that I was allowed, in some humble measure, to minister to the relief and consolation of a Christian brother, whom I so cordially loved;—and a still greater privilege, that I was permitted to behold and adore the rich grace of our Lord Jesus Christ in him, enabling him in death to rest on the same sure foundation—to exult in the same precious hope, and confirm the same evangelical doctrines which it had been the business of his life to recommend to others. May the holy impression left upon my heart by the affecting scene through which I have lately been called to pass, never be effaced, but become more solemn and vivid every day, inciting my sluggish soul to increasing zeal and diligence in my Master's cause, so that, through his infinite merit and grace, I may enjoy the same undisturbed tranquillity with which my departed friend was favoured, when the same command which he has already obeyed, shall be addressed to me—'Give an account of thy stewardship.'

"I cannot engage to present a *full* account of the remarks and conversation of our deceased brother during his last hours: for, though he laboured under a physical inability to say much, yet there were many things full of piety and consolation spoken to his faithful and affectionate wife, which, owing to the feebleness of his voice, I did not hear: but so far as I am enabled to state them, you may depend upon a faithful report, because they were committed to writing almost immediately after his decease, when the impression was strong and fresh on my mind.

"Dr. Bedell arrived in Baltimore, with his wife and son, on their return homewards from Bedford Springs, Saturday, 23rd August, in the afternoon. Owing to his long ride of sixty miles on the rail-road, exposed to the gas, and dust, and heat of the weather, he was then in a state of great debility and exhaustion.

"Calling upon him in the evening as soon as I heard of

his arrival in town, I found him in too weak a state to converse much, and apparently sensible that the period of his dissolution was rapidly approaching. In answer to an inquiry of mine whether he had derived any benefit from his journey, he replied, 'I feel that I am sinking every day.' I asked, 'Do you enjoy peace of mind?' He immediately answered with as much animation as he was capable of at the time, 'Yes, my only hope is in Jesus, the Saviour of sinners. I am very comfortable—all is peace.' I then took my leave, promising to see him on the next day.

"Owing to my public duties on the Lord's-day, I was unable to see him till between four and five o'clock in the afternoon. He had enjoyed a refreshing rest on the Sabbath and the preceding night, and appeared to be much better than he was the previous evening. I sat with him an hour or more, during which time he conversed with me on the concerns of his own congregation—the state of the Church at large—and points of experimental and practical religion, with quite as much interest and strength, as he had manifested during an interview I had with him in his own house, in May last. He told me he had determined to spend a few days in Baltimore at the house of our friend Mr. Boyle, as the physician thought he would derive benefit from rest, and could then, with more comfort, prosecute his journey home at the close of the week. My visit was, at his request, closed with prayer, in which he appeared deeply interested and fervently engaged.

"As I was obliged to go to my family, (who were in the country, about twenty miles distant,) on Monday morning, I congratulated him on the improvement of his health which had taken place since the preceding day, and bade him adieu, with the expectation of seeing him again on Wednesday evening.

"Upon my return to the city on Wednesday, I found that he had been removed to Mr. B.'s on Monday morning,

and was suffering from an attack of diarrhoea,—a common and too often fatal symptom of the last stage of the disease which had so long preyed upon his system; but probably then occasioned by a great change in the temperature of the weather, which had taken place about that time. His state was such that I was not admitted to his room that night or the following day. I learned, however, in answer to my inquiries, that his disease was progressing, and his strength gradually declining. On Friday morning early, Mrs. Bedell sent for me; and from that time, with the exception of an hour or two, I remained with our dear brother till his soul had entered upon everlasting rest.

"On my approaching his bed-side he reached out his hand, and with an affectionate smile, bade me welcome. But I was shocked at beholding the great change which had taken place in him since our previous interview. I inquired if his sufferings were great, and he assured me that he felt no pain; but that in that, as well as other respects, the Lord dealt very mercifully with him. When I communicated to him the opinion of his physician that he would probably survive but a few hours longer, he received it with the most perfect composure, and seemed cordially to respond to the sentiment of the apostle, which I quoted;—'For me to live is Christ, and to die is gain. To depart and be with Christ, is far better.' I then repeated the first line of that beautiful hymn,

'Jesus, Saviour of my soul, let me to thy bosom fly,'

and he immediately said with much feeling, 'I will—I do.'

"Although on account of his great weakness we were unwilling to disturb his quiet by asking him questions, or making remarks that would require an answer, yet often during the day, did he express his entire peace of mind and unqualified resignation to the Lord's will. At six o'clock on Friday morning, his son had gone in the steamboat to

Philadelphia, for the purpose of bringing on his sister and aunt to behold the closing scene. On his wife's inquiring whether he was not anxious to see his beloved daughter and other absent members of his family, and manifesting her own anxiety for their arrival before his death, he said it would be highly gratifying to him; but, added he, 'perhaps it is not best. If I die now, all is peace—but if I should be spared longer, I might have hours of darkness and trial.' He once said to me, 'I should now ask you to pray, but for my hysterical constitution, which cannot, in my present state, bear the excitement it would produce.' Frequently, however, his hands were clasped together, and his countenance indicated a deep engagedness of soul in that holy exercise.

"At one period, when he was in a state of too much lassitude and exhaustion to speak, I stood by him and repeated the following passages of Scripture,—'I am the resurrection and the life; he that believeth in me, though he were dead, yet shall he live; and whosoever liveth and believeth in me shall never die.'—'I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth; and though after my skin, worms destroy this body, yet in my flesh shall I see God: whom I shall see for myself, and mine eyes shall behold, and not another.'—'We know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens.'—'In my Father's house are many mansions; if it were not so, I would have told you; behold I go to prepare a place for you, and will come again and receive you to myself, that where I am, there ye may be also.' These precious promises, successively repeated after suitable intervals, proved to him like refreshing water to a thirsty soul. He seized my hand with much emotion, and lifted his other hand and his eyes to heaven with a most grateful expression, as if he were feasting upon the sweet manna of

God's word, and looking to one of the promised mansions as already prepared for his reception.

"I was obliged to leave the room of our sick friend at half past seven o'clock, on Friday evening, to attend my stated lecture; and in our social religious services, the fervent prayers of many Christian hearts, which had occasionally been profited and refreshed under his ministry, were, I doubt not, in unison with mine, that God would either spare his servant for greater usefulness in the Church, or strengthen and prepare him for the approaching conflict. On returning to his sick room after my lecture at about nine o'clock, I found him in a state of increased weakness, and thought he was sinking fast from that time till near eleven o'clock; but still enjoying uninterrupted tranquillity and composure of mind.

"Dr. Buckler, the able and skilful physician who attended him with the utmost tenderness and assiduity, now entered, and after examining the patient, told me there was a great change for the worse. He then proposed, as a means of lessening nervous excitement, and procuring for our brother a little refreshing rest, to administer an anodyne, containing a small portion of laudanum. Dr. Bedell then called me to him, and fixing his eyes upon me intently, said, with great solemnity, 'Brother Henshaw, is it wrong, when the soul is in perfect peace, and ready to depart, to take an anodyne as a remedy for the pain of the weak body? If so, I will not do it. For I would not, on any account, do any thing which is offensive to God, especially now that I am going out of the world.' I answered, that I thought there was nothing sinful or improper in the measure proposed, particularly as the doctor assured him that the anodyne he designed to administer was intended only to sooth his nerves, and would not be of sufficient strength to overwhelm his mind, or even to cloud or affect it in the least. He then submitted to the proposal of the physician, and addressing himself again to me, said, with

the same solemn emphasis as before, 'If in consequence of this, I should be delirious, or flighty, and in that state say any thing inconsistent with the Christian profession, or dishonourable to the cause of Christ, bear me witness that I asked this question. I leave it with you to vindicate my character.'

"The same self-possession, thorough consciousness of his situation, and clearness of intellect, which he displayed on this occasion, never forsook him, so far as I could perceive, to the last, except for a moment, as is very common with all persons in a state of great debility, when first awaking out of a sleep. As an illustration of my meaning in this last remark, I will give you two instances. Between one and two o'clock in the morning of Saturday, Mr. Boyle came into the room; at that instant Dr. Bedell awoke out of sleep, and seeing the shadow cast upon the wall, inquired with some alarm, 'Who is that big man?' Mr. B. approached the bed, and took the hand of our dying friend. The question was then asked, do you know him? and he replied, affectionately squeezing his hand at the same time, 'O yes—Mr. Boyle—God bless him!' Perhaps an hour or more after this, while I was bending over him, watching his slumber, he suddenly awoke, and stared wildly at me for an instant; and then, with a sweet smile, said, 'O now I know you.'

"About half past three o'clock in the morning, his extremities became cold—his pulse was sunken and quivering—and we thought him to be dying. Still, notwithstanding the difficulty of his respiration, when his parched tongue and lips were moistened with ice, (which he frequently asked for,) he could speak short sentences, slowly, but with distinct articulation. In answer to questions, and spontaneously, he often spoke of the supports and hopes with which the Lord favoured him, and expressed the same consoling assurance which he had previously uttered. It was, I think, about this time, that he whispered into the ear of his afflicted

wife, special messages of love and instruction for his absent children, and sisters, and some other friends, and for such members of his congregation as he thought would be likely to desire a particular remembrance in his last hours.

"He then sunk into a state of rest and apparent slumber, but in a short time roused again, and, as if conscious that the time of his departure was at hand, and that he had already entered 'the dark valley of the shadow of death,' rallied his remaining powers for a last effort in the cause of the blessed Saviour, and for the promotion of his glory upon earth. Lifting his finger with great solemnity, (as he often did in the pulpit when about to utter any thing emphatically important,) he said, with a feeble and quivering, but yet distinct and articulate enunciation, 'HEAR me! I acknowledge myself to have been a most unprofitable servant;—unprofitable, not hypocritical. I find myself to have been full of sin, ignorance, weakness, unfaithfulness and guilt. But JESUS IS MY HOPE—washed in his blood, justified by his righteousness, sanctified by his grace, I have peace with God. Jesus is very precious to my soul:—my all in all:—and I expect to be saved by free grace through his atoning blood. This is my testimony;' with emphasis, 'THIS IS MY TESTIMONY!'

"Not long after this precious and remarkable testimony of our dying brother, (so full of consolation to his surviving friends, so gratifying and encouraging to the children of God,) had been given, so anxious was his nearest friend, that while he had the power of speech, he should be encouraged to employ it for the honour of his Lord, that I said to him, 'My dear friend and brother, now that you are upon the border of eternity, do you in this trying hour still feel the supports and consolations of that faith and hope which you have preached to others?' He answered, 'Yes, I do—they are very precious to me.' I asked, 'Have you any message to leave for your brethren in the ministry?' He replied, 'Yes, it is this: Be faithful, unmoveable, always abounding in the work

of the Lord!' This answer was given deliberately; but he spoke with great difficulty, and we were unwilling to subject his already exhausted powers to the painful effort of answering any more questions.

"After this, he sunk into a state of repose, with his hands clasped together over his breast, and, (as I doubt not,) with a heart much occupied by thoughts of heaven, and enjoying the rich pleasures of communion with God. About the dawn of day, while I was standing by his bed-side, he opened his eyes, and seemed for a moment surprised to find himself still an inhabitant of this world—for he immediately said to me, 'I thought I should have been at HOME before now;'—and then, as if he feared I would understand him as referring to his earthly home, he impressively raised his finger, and pointing towards heaven, said, 'there.' This was, I believe, the last connected sentence which he uttered before he was indeed admitted to his *home*—that 'house not made with hands, eternal in the heavens.'

"About six o'clock, while the doctor was with him, he pronounced the name of Dr. Mitchell, his beloved friend and physican while in Philadelphia. He said to his wife, 'Dr. Mitchell—tell him—tell him—tell him'—He seemed anxious to send him a special message, but could proceed no farther. His vocal organs would do their office no more. He made several other attempts to speak, but finding them unavailing, he made signs for paper and pencil, and with a trembling hand wrote the words. 'I can't make you hear.' Not long before his dissolution, as he was lying upon his back, with his hands clasped upon his breast, and his eyes intently gazing upwards, I remarked to him, 'I trust the eye of your faith is fixed on that same Jesus whom Stephen saw standing at the right hand of God; and that his prayer is your's: 'Lord Jesus, receive my spirit!' Mrs. B. then asked, 'My dear, do you see Jesus?' His voice could give no reply: but disengaging his hands, he most expressively

pointed with his finger, first to his *heart*, and then towards *heaven*. When the last moment was near at hand, and I believe the parting agony had commenced, his anxious and affectionate wife, as if unwilling that this delightful spiritual intercourse should cease till he ceased to breathe, said to him, 'My dear, if all is peace still, lift your finger, or give some other sign.' *His finger was immediately raised*, as the last indication he could give on earth that the Lord was with him; and he then gradually and calmly sunk away till he fell asleep in Jesus, on Saturday, 30th of August, at about nine o'clock, A. M. It was like the setting of the summer sun, clear, serene, brilliant.

"My full heart would prompt me to offer many reflections suggested by the imperfect, but faithful narrative which I have now given of the last hours of an eminent disciple and minister of the Lord Jesus Christ, whom we ardently loved while living, and now sincerely mourn in death. But the narrative itself speaks more powerfully to the heart than any thing which I could utter or write.

"We have lost a friend and brother: but he has gone to dwell with our *elder brother*, whose love is stronger than death. One of the great lights of Zion has been extinguished, but HE still lives with whom is 'the fountain of light.' We, in our ignorance, see not how his place can be made good; but JEHOVAH JIREH—*the Lord will provide*.

"Instead, therefore, of indulging unavailing sorrow for the decease of our friend, let us bless God that he was made an instrument of such extensive usefulness while living, and was enabled to seal and confirm the glorious doctrines which he had preached, by such a clear and satisfactory testimony in death. Let us pray for his afflicted family, that they may enjoy the fulness of Christian consolation: for the pious, numerous, and important flock, now bereft of their earthly shepherd, that the great Shepherd and Bishop of souls would provide them another 'after his own heart,' who shall feed

them with knowledge and understanding:' and for the church at large, that He who 'loveth Zion more than all the dwellings of Jacob,' may raise up another—yea, a mighty company of others, who, as servants of the altar, may display as much humility, zeal, faithfulness and love in the precious work of the gospel, as signalized the ministry of him who now rests from his labours, and wears his immortal crown.

"May we, my dear friend, and all who bear a part in the same ministry of reconciliation, show our respect for the memory of our departed brother, by complying with his dying charge—BE FAITHFUL, UNMOVEABLE, ALWAYS ABOUNDING IN THE WORK OF THE LORD!

"Yours, affectionately,

"J. P. K. HENSHAW."

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* The following beautiful lines were written by one of the younger members of his flock, after hearing the above letter read in the funeral sermon, which was preached by the request of the Vestry of St. Andrew's Church.

LAST HOURS OF A LAMENTED PASTOR.

Day dawns. The first grey light of op'ning morn
Enters the chamber, and dispels the shades
Of silent, solemn night. Yet he still sleeps.
How peaceful is that slumber! The hands are gently
Clasped upon the breast—a heavenly smile
Rests on the lips—all is so calm and still
That ye might well suppose the spirit to have flown.
There is a movement—now, his eyes unclose—
Marked ye that look of sorrow and surprise?
He speaks—approach, or ye will fail to hear
Those soft, faint tones—"I thought I should have been
At *home*, e'er now." Not at his earthly home—
Oh no. The uplifted finger points towards
Heaven, he softly whispers,—"*There*."

This earth
Has never been a home, a place of rest,

Thus departed in honour and happiness from the world, in ie 41st year of his age, one of the most valued and useful mi-isters of the gospel that has ever been given to this country. s his life was a faithful and consistent adorning of those reat principles of the gospel which his heart embraced, so is departure was full of peace and comfort derived from iem. When we parted with him in the summer as he en-

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To him; but, as a battle-field, in which
To fight in his loved Master's cause; to show
Himself faithful, approved; to win
A heavenly crown. Long has his spirit
Struggled to be free, and, oft has seemed
As on the wing of flight. E'en now he thought
The strife was o'er—that he would ne'er behold
This earth again—but would awake in heaven.
Yet God has called him back.

A few more hours
Have passed—he gazes upward, and his eyes
Grow bright, with an unwonted, heavenly
Radiance. "Whom dost thou see, beloved one?
Does thy Redeemer now appear?" He strives
To speak, but the words die away, unheard.
Yet lo! he points, first, to his heart, then, upward.
He, whom thou lov'st, is near.

'Tis almost o'er. "Oh! if all still is peace;
If on the bosom of thy Lord, thou leanest,—
Give us one more assurance—raise thy hand."
The sign is given. Oh! death, where is thy
Victory? In Jesus' strength, *he* too has
Conquered thee.

Hast thou not seen the summer
Sun, when, sinking in the west, it shed
Its last bright beams upon the earth, then robed
In splendour, hid itself from view, while all
Around was calm, serene! 'Twas thus *he died*.
The light, which shone so brightly in our midst,
Has disappear'd; but, in the Saviour's crown,
For ever, as a brighter star, it shines.

tered upon his journey to Bedford, he appeared to have little hope of any restoration himself. His plans were formed, and his thoughts and conversation were directed to a speedy completion of his work. He had not much hope of benefit to himself from this journey, but felt it his duty to do all that appeared possible to be done to prolong his service for others. He was manifestly ripening with haste for a calmer and better world. As his body wasted and sunk in the process of decay, his spirit grew more humble, his conversation became more watchful and heavenly, and his whole aspect acquired a tranquillity and sweetness of expression which indicated the character of his mind within, and bade us prepare to separate from him in a last earthly farewell. At the knowledge of his death, the Church and community around, united in sincere mourning with his more immediate personal friends, and all acknowledged the consciousness, that in this dispensation "a great man had fallen in Israel."

CHAPTER XII.

FUNERAL—TESTIMONIALS OF RESPECT FOR HIS CHARACTER—REV. MR. SNOW'S INTRODUCTORY ESSAY.

THE earthly remains of Dr. Bedell were brought from Baltimore to Philadelphia on the 31st of August, accompanied by the Rev. Dr. Henshaw, and deposited in the Church-yard of St. Andrew's Church, on Tuesday, the 2d of September, amidst the lamentations and sincere condolence of a numerous assembly of the clergy and laity of all denominations of Christians in the city of Philadelphia.

The following extracts from the records of the Vestry of St. Andrew's Church, exhibit the respect and affection which they entertained for their Rector, and stand as monuments of their just appreciation of his piety and worth.

"A Special Meeting of the Vestry of St. Andrew's Church, was held on Saturday evening, August 30, 1834.

"It was stated by the President, that the meeting was convened in consequence of intelligence having been received of the extreme illness of Dr. Bedell at Baltimore.

"On motion, *Resolved*, That a Committee be appointed to proceed to Baltimore, in order to ascertain the state of the health of Dr. Bedell, and make the necessary arrangements for his removal, or otherwise.

"Mr. Lex and Mr. Cash were appointed the Committee."

"A Special Meeting of the Vestry of St. Andrew's Church, was held on Sunday afternoon, August 31, 1834.

"The Committee appointed at the Special Meeting of the 30th inst. to proceed to Baltimore, made report that they had progressed on their journey to the distance of a few miles below Frenchtown, when they met the morning boat from Baltimore, and received the intelligence of the death of Dr. Bedell, which occurred in Baltimore, at the house of Hugh Boyle, Esq., on Saturday the 30th inst. at nine o'clock A. M., and that his remains and his family were on board of the boat on their return to the city; the Committee immediately joined them, and arrived at the late dwelling of the deceased between three and four o'clock this afternoon, accompanied by the Rev. Dr. Henshaw, of Baltimore.

"On motion, *Resolved*, That the funeral of the late Rector be fixed for Tuesday next, at three o'clock P. M.

"On motion, *Resolved*, That a Committee be appointed to superintend the funeral; whereupon Messrs. Lex, Stevenson, Robins, and Cash, were appointed that Committee.

"At a Stated Meeting of the Vestry, held on Tuesday, the 2d September, the following resolution was unanimously adopted:—

"*Resolved*, That in affectionate demonstration of their veneration and respect for the memory of their late Pastor, the Vestry record their grateful sense of the important pastoral services he has rendered to the large and flourishing congregation raised by his efforts, during the period of eleven years he has ministered to them—of his ardent zeal and untiring labours in their behalf, and of the distinguished influence with which his services and eloquence enabled him to advance the interests generally of piety and religion. To his own flock he was a faithfully devoted and talented spiritual guide, and to our Episcopal communion 'a burning and a shining light.'

"*Resolved*, That all expenses incident to the demise and interment of the late Rector, be paid by the Vestry."

"At a Stated Meeting of the Vestry of St. Andrew's Church, held 2d September, 1834, the following resolution was unanimously adopted:

"*Resolved*, That the Rev. Dr. Tyng be respectfully requested to deliver to the congregation of St. Andrew's, at such time as may suit his convenience, an appropriate discourse on the dispensation of Providence, which has severed the earthly ties which united them to their beloved Pastor."

The venerable Bishop Moore of Virginia, was providentially in the city of Philadelphia, on the Sunday after the funeral, and preached in St. Andrew's Church. The following was the concluding passage of his sermon:—

"My Brethren,—It was this God and Saviour to whom I have called your attention this morning, who constituted the dependance of your departed pastor. You are the witnesses of the fidelity with which he discharged his important duties. You are the people for whom he laboured, and for whose present and eternal happiness he most ardently prayed. Remember, I beseech you, oh! remember how often, when debilitated by that disease which has separated him from your embrace, you have seen him ascend this pulpit, and proclaim to you with a seraph's ardour, the riches of redeeming grace, praying you, in parental accents, to take refuge in the arms of the Lord Jesus Christ, and to be reconciled to God. Yes, at a time in which, from the languor of his countenance and the feebleness of his frame, you have been led to conclude, that the discourse in which he was engaged, in all probability would prove his final address; at such a time, you have seen him forget that feebleness, and with his eyes sparkling with affection for his flock, you have listened to his appeals, and have silently determined to take

up the cross and follow Jesus in the way. Are there not I would affectionately inquire,—are there not those present in whose minds such resolutions have been formed, and who, notwithstanding such resolutions, have delayed the surrender of themselves to the Almighty? If such is the case with any individual before me, permit me, I beseech you, my brother, permit me, my sister, to press the consideration of eternity upon your conscience, and to beseech you in Christ's stead to be reconciled to God.

"Was your departed pastor permitted at this moment to address you, oh! how affectionately would he entreat you to listen to my counsel, and to take instant refuge in the bosom of the Saviour! Heaven, he would tell you, is richly worth your utmost efforts, and no sacrifice of worldly pleasure or gratification can be too great in a cause so important as your souls' salvation. My beloved brethren, hesitate no longer, I beseech you. Time is on the wing; to-morrow may be too late; now is the accepted time, this is the day of salvation.

"Finally: I cannot close my subject without returning my sincere thanks to the Vestry of this Church, and to his unwearied physician, for their kindness to my beloved nephew. Your attention to him during all his bodily indisposition, reflects the highest honour upon you as a congregation. Your attention to his memory since his decease, proclaim in language which cannot be misunderstood, the ardency of your attachment to him and to his family. The cypress in which this sacred temple is clad, conveys to the passing stranger the estimation in which he was held, and speaks volumes in favour of the love you still entertain for your departed pastor.

"May the Almighty, my brethren, direct your attention to a suitable successor, and provide you with a faithful shepherd. Finally, my beloved, in the words of the Apostle I bid you for a season an affectionate farewell. Be perfect;

be of good comfort; be of one mind; live in peace, and the God of love and peace will be with you."

The funeral sermon was preached at the request of the Vestry, a few weeks after. One of the most respectable of the daily papers in Philadelphia thus noticed the occasion:—

"*The late Dr. Bedell.*—The numerous references to the name and character of Dr. Bedell, which have appeared in our columns since his death, are but spontaneous tributes of respect and affection from a few of the many by whom he was loved and revered. The interest which has been excited by his departure, and the expressions of grateful respect for his memory which it has elicited, have been so general and so strikingly exhibited, as to surprise even those who knew him best and appreciated him most highly. On the occasion of delivering his funeral sermon, by the Rev. Dr. Tyng, at St. Andrew's Church, on Sunday last, the Church was filled even to the occupancy of every spot in the aisles and galleries. Hundreds who sought admittance, many of them before the hour of divine service, were obliged to go away without success. The services were most solemn and impressive, and manifestly produced a deep feeling in the hearts of the assembled multitude. The sermon of Dr. Tyng was entirely appropriate to the occasion, faithfully delineating the character of the deceased as a minister of Christ and as a Christian, and commending him, in the former relation, to the *remembrance*, in the latter, to the *imitation* of his people. The vestry of St. Andrew's Church, at whose request the sermon was preached, have, we believe, requested a copy of it for publication."

The personal appearance of Dr. Bedell is beautifully portrayed in the following extract from the Religious Souvenir of 1835, written by one who had long known and watched over him as his intimate friend and his kind physician, and

who describes a pastor introduced into his story from his recollection of him.

"He was yet in the prime of manhood; but sickness had attenuated his middle-sized frame, blanched his cheek, and scattered white hairs among the dark locks on his temples. His vast forehead, spreading broadly as it ascended, and undulated by inequalities, bespoke capacity and taste, while it presented a strong contrast to the slender face beneath it. His large gray eye, fringed with long lashes, gave softness to a countenance which his bony cheeks, and large, though very expressive mouth, would have made harsh without them. His hair, long and lank, was combed back from the top towards the left ear, and the side locks stood stiffly forward along his temples, and projected beyond his face. A short, tickling cough, indicated the seat of his malady, and the knowledge of the certainty of a limited life gave a sweet solemnity to his manner, and threw a melancholy tenderness into the interest acquired with his people, by a gentle, active, irreproachable deportment.

"Naturally diffident and unobtrusive, he was usually silent in company; but when there arose occasion for speech, or an intimate friend excited his social efforts, he riveted attention, commanded conviction, and left behind a pleasing and a beneficial impression.

"There was in every part of his conduct that noble disregard of self, which belongs only to minds of the highest order. With greater physical energy, he might have sought, as a missionary, the frozen wastes of Greenland, or the pestilential marshes of Africa. Debarred by disease, partly constitutional, and partly acquired by clerical labours, from the achievements of a Swartz and the sufferings of a Judson, he yet shrunk not from pastoral efforts beyond his strength, and literary labours destructive to his feeble powers of life. If his heart bled for the misfortunes of men, his

counsel and his purse were alike accessible to the unhappy, and out of his little store he spared them that which one more circumspect would have treasured up for the wants of a future and a more helpless period. If he had a fault, it was the inability to postpone the necessities of others to his own interest or convenience. Though this might have sprung exclusively from the forceful faith with which he leaned on the promise, that the children of the righteous shall not be exposed to neglect and poverty, yet there was evidently a kind and disinterested nature, yielding fruits the richer, for a more direct, divine irradiation.

"The extent of his benefaction was not limited by his personal ability. Never, perhaps, lived there a being who possessed, in a higher degree, the power of eliciting the charity and the patronage of others. He collected around him meritorious men, in a great variety of useful pursuits, and obtaining money for some, countenance for many, and the best counsel for all, he promoted not only the personal prosperity of the individuals, but the highest interests of society. Few approached him for the first time without benefit, and scarcely any afterwards, without feeling the usual regard for the minister, enhanced by the most agreeable recollections of unlooked-for kindness, and gracefully given services.

"Remarkable as were these many traits of excellence, it was in the *pulpit* that the pastor shone with the brightest lustre. Clear, simple, chaste, logical, impassioned, he combined the most opposite qualities; and although reduced almost to a skeleton by consumption, his magnificent voice, with its clear enunciation and diversified intonation, could be heard at an almost incredible distance. Here there was no diffidence apparent. The ambassador of God, speaking under *his* authority, to his sinful creatures, knew no fear, and practised no deference. Hopes of heaven, fears of hell, the beauty of holiness, the deformity of sin, the goodness, the mercy

and the justice of God, were in turn his theme; and never did his people hear abler expositions, or more affectionately eloquent appeals. His success in his lofty mission had been proportionate to the means, and he had the happiness of collecting around him a people *sound in faith* and *zealous of good works*."

From the same pen, the following obituary notice was published in the daily papers of Philadelphia, soon after the death of Dr. Bedell.

"Those who knew Dr. BEDELL, solely through his literary productions and his clerical reputation, must have felt surprised at the announcement of his age. That he who had poured such an abundant treasure from the press, and so long held the highest place in pulpit oratory, should have reached only to twoscore years, is indeed matter of wonder; but when we know, that for at least fifteen years he has contended with a malady which seldom permitted a single day of entire comfort, we are doubly impressed with astonishment at the labours endured, and the works executed by him.

"The mystery is easily explained, however, when it is known, that he lived with the single purpose of serving his Divine Master, and that though possessed of a facility and versatility of talent, which would have seduced almost any other man into procrastination, he seldom lost the little fractions of time, so generally squandered; but in every place, and at all seasons, was accustomed to seize his pen and record his thoughts. He has been often seen in his vestry room, in the midst of his friends, immediately after laborious public duty, committing to paper, hints for future sermons, or anticipated publications. This economy of time, too, was practised by the man who has more than once written out an entire sermon at a single sitting. Valuable as he was in

other respects, in none has Dr. Bedell exhibited a more useful and a rarer lesson.

"In another respect, he presented a delightful model. Originally kind, gentle, and most affectionate, his heart did not lose the freshness and force of feeling as it became necessary to expand his regards over a wider surface—nor did increasing years abate the vigour of his sentiments. For his fellow men, as well as for his friends and his family, there was a constantly increasing interest; and as his religion burned more and more intensely, so did his love for his 'neighbour' grow stronger and stronger; and while he learned to love his God with *all* his soul, he did not forget to prize his fellows as himself.

"It was this two-fold affection, which, through the grace of God, kept him from feeling elated by the successful service of the temple, and the flattering suffrages of the world. His humility grew with his fame and his usefulness, and then most did he give the glory to his Master, when he was most eminent in the eyes of men. The nearer he drew to heaven, and the more his labours resulted in good and great effects, the more did he lament the feebleness of the efforts, compared with the greatness of the cause, and thank the Giver of every good gift, that the progress of his kingdom was not left to any arm of flesh.

"That remarkable humility gave a peculiar grace to his natural gentleness of manner and character. He was the gentlest of human beings, and while perfectly fearless in the execution of his high functions, always preferred persuasion to command, and desired rather to lead, than to drive the sinner to repentance. In an intimate, almost daily intercourse for more than ten years, the writer of this article never received from him a harsh or hasty observation, although matters of the deepest interest were frequently subjects of discordant opinion. The dogmatic manner so frequently the result of pulpit declamation, never infected him, and all his

intimate friends will agree in the opinion, that he was entirely free from this very common fault of those who, in any profession, are frequently privileged to assert without hazard of direct contradiction.

"His singleness of heart, and force of religion, made Dr. Bedell eminently practical. The speculations which might illustrate the man were avoided for the services which might save the sinner, and that only seemed important in his eyes, which promised to advance practically the mighty cause in which he had embarked his energies, and to which he sacrificed, first his health, and then his life. Every thing was turned by him to religious account. He edited a newspaper—it was a Christian Register. He wrote a review—it was to bring the example and precepts of Heber attractively before his readers. He published a Souvenir—it was to press the popular annuals into the service of religion. He was a chief builder up of Bristol College—'It was to discipline and instruct new soldiers of the cross for that strife in which he could not long hope himself to be a combatant.' He greedily devoured the literature of the day—it was to select, re-publish, and spread abroad whatever was promotive of morals and illustrative of piety. Every one who examines the shelves of the booksellers, finds the name of Dr. Bedell on the title-page of a very large portion of the most saleable religious books. His tact in this was unquestionable; and his selection was considered a sufficient warrant for republication, his name an adequate proof of popular fitness.

"With such qualities, who could fail to prove interesting and instructive in the pulpit? But Dr. Bedell had also elegant taste, chaste gesture, and a pleasing, powerful, and clear enunciation. With such advantages, with heart-felt conviction of the truth and paramount importance of his subject, forgetful of self, and looking only to his audience, he never failed to make a strong and permanent impression. Under

such circumstances, those who knew him best, and heard him most frequently, felt him most forcibly. *He was an unrivalled every-day preacher.* Never aiming at single great efforts, he never fell into mediocrity. Although his 'occasional' sermons exhibited rare powers, it was necessary to hear him often, to know the full influence of his eloquence. The stream of his mind seldom dashed from the cataract, or foamed in the rapids. Clear, gentle, pure, it was always beautiful, seldom wild or irregular. It delighted not in the rock and the whirlpool, but loved to stray along the cultivated fields, and amidst verdant meadows, where it could fertilize the one, and irrigate the other. Judging of oratory by its effects, his was of the highest order, for he reared St. Andrew's from its foundations; and that Church, with its overflowing people, its numerous societies, its rich donations, its thousand scholars, is the very point to which the Episcopal public turns for an example of active good and extended usefulness. It was the product of the labour of eleven years, during all which time he was under the lash of disease, *often* painful, always oppressive.

"But in spite of a feeble constitution and superinduced sickness, literary labours, and general engagements, the first Rector of St. Andrew's Church has left it in a state of the highest religious prosperity, after a progress most harmonious, at a period when the dissensions of the church-general, rendered it difficult to maintain the peace and good order of individual communities.

"His year has closed almost in its spring, but the fruits were mingled with the blossoms, and amidst the buds and flowers of the earlier season we hail the ripened grain, and the rich abundance of a productive autumn. Who then shall lament, that 'his sun has gone down while it was yet day,' since he has done his work, and avoided the ills of the sunset of life! It was an early, but not a premature death—and indeed his influence does not die with him, for its lasting

memorials are every where abroad in the Churches, to stimulate piety and enliven hope; and to prove, that, with the blessing of God, great ends may be reached by apparently inadequate means.

"It is scarcely to be supposed that with such dispositions and such piety as were possessed by Dr. Bedell, his social circle could fail to be peculiarly interesting. Gentle manners, warm affections, sprightly friendships, were there in a degree scarcely ever found in our darkened world. His wife was his highest and most cherished friend and confidant; his children feared only to wound him, and his friends crowded round him with a full assurance of a welcome, at once warm and sincere. It was indeed impossible to enter his domestic circle, without feeling how much its enjoyments were heightened and purified by the sacred spirit of its head, and the habitual kindness of its inmates. His widowed wife and his orphan children have lost, not only their stay, but their preceptor and companion. Yet if they mourn, they have the certainty of his happiness to console, and his bright example to support them. They are the legacy of the righteous man, and will they not participate in the promise that they shall not be deserted?"

Amidst the many letters of condolence and affection to his widow and family, which the death of Dr. Bedell produced, I have thought the two following of sufficient interest to be inserted in his biography. The first is from the Right Rev. Bishop Smith of Kentucky; the other from a highly respectable clergyman of Connecticut.

"Lexington, Ky. Sept. 10, 1834.

"My Dear Afflicted Friend,—

"The blow which you have long dreaded, has at length fallen upon you, then! Your dearest and best earthly friend so long afflicted, has at length been taken away from you.

As to the suddenness of the blow, I suppose that you were as little prepared for it, as if his frail body had not been so continually threatened with dissolution; but as to your preparation of heart for the event, I doubt not, that your many previous warnings and fears have been sent by your heavenly Father, gradually to familiarize your mind with your great, your irreparable loss, and one by one to sunder the thousand cords which bound your heart to him, and to the earth.

"It is but a few hours since this sad news has reached us, through the daily papers, and a letter from Dr. Cooke. I would not suffer even a day to pass without expressing my affectionate sympathy with you in your great loss. Though it was the delight of our friend to show kindness to all, there were few who had received greater or more affecting tokens of that kindness than myself. Even at this distance of time and place, I shall miss him sadly; how much more if I were in Philadelphia. And oh! how inconceivably more must he be missed by his family and his people! May He who hath so sorely smitten, graciously bind you up.

"And yet this blow, like all others, from the gentle hand of our God and Father, has many mitigations. What minister, like him whom we now mourn, ever retained so high a measure of popularity, unimpaired till death?—or was permitted, through so much weakness, to keep up his plans and labours so nearly to the very last?—or under so many great disadvantages of bodily infirmity, devised and accomplished so much good?—or was so wonderfully spared until his son had passed through so many of the greatest dangers of his course of study?—or left a fame so lofty and unsullied, as the inheritance of his children? But why do I dwell so long on the *temporal* mitigations of your loss. The great joy is that *he* is safe, whatever may become of us!—that his toils and sufferings are over, whatever we may yet have to endure!—that his reward is great in heaven, though for a season our privation and loss on earth is so very great!—that

He who begun a good work in him, on a scale so beneficial to the world, hath carried it on unto this day of its completeness!

"In my frequent sorrows, and in my last and greatest, this thought has often refreshed me:—A Christian ought never to regret any thing that makes the world appear in its naked worthlessness; nothing that makes the gospel and the Saviour appear more precious to us! And surely our great afflictions have this effect. Never did that gospel, which he preached with such feeling, power, and success to others, appear more exceedingly precious to our friend than when he was called to die. In this your greatest necessity, may the blessed Saviour manifest himself to you more clearly than ever, and made you feel that he is indeed precious! May the sweet promises of God's word, addressed to the widow and the fatherless, be your solace and treasure, and those of your children also; until those who have been so much one on earth, shall indeed be one for ever in heaven!

"Remember me kindly to Miss T——, and convey my best blessing to the precious fatherless ones. If Miss T——, or Miss W——, would favour me with a few particulars which I shall not learn by the public prints, they would be grateful to the feelings of one who mourns for the departed, as for a friend and brother beloved.

"That all the benefits and consolations of sanctified affection may be yours, dear madam, is the fervent prayer, of your affectionate and simpathising Christian brother,

"B. B. SMITH."

"STRATFORD, Conn., Sept. 22, 1834.

"Dear Madam,—

"I would not intrude upon the privacy of domestic grief, or by any advertence to that providence which has made you a widow, and your children fatherless, be the instrument of adding a single pain to your deeply wounded heart; yet I

cannot in justice to my own feelings, refrain from tendering to you my sympathies, under the sore bereavement you, and the Church of our affections have sustained, in the removal by death of your excellent and extensively beloved husband.

"You have doubtless experienced unequivocal evidence of the high esteem in which Dr. Bedell was held, in the diocese where he so successfully laboured; and the sincere sorrow which is felt by the whole Christian community on the occasion of his death. What you have seen and known there, of unfeigned regret for his loss, to the Church and the cause of God on earth, is but a true description of the state of feeling on this subject, in *this Christian community*. You, under this afflictive providence, have the sympathies and the prayers of very many Connecticut Christians, without regard to the name, or denominations to which they are attached.

"You may have forgotten the interview I had last spring with your departed husband, in Philadelphia. Among the *many* who were continually sharing in the hospitalities of his house, and experiencing the warm affection of his heart, it would not be at all surprising, if you were not able to recollect me and others. But the pleasures of that interview will never be forgotten by *me*. It has been a source of gratification to me; and of devout thanksgiving to heaven on *my part*, that I was permitted thus to meet with him. Especially so *now*, as it was the last opportunity, which I could have had to have made his acquintance. Then it seemed as though I conversed with a being of no earthly mould. He seemed to me as one who stood just across the threshhold which separates the spirits of the blessed from the imperfections and ignorance of humanity. To all appearance he was then fast going to his blessed home. And while we would for your sake, and the sake of his bereaved family and weeping flock, and for the sake of the Redeemer's cause, have detained him longer in this world; on *his account* we rejoice that he has

been permitted to enter upon his eternal rest,—your loss, and the loss which the Church has sustained, is his gain.

"May the rich legacy he has left you and yours, by that holy life he lived; and those fervent and effectual prayers he offered up in you behalf, be ever duly prized. Let a consideration of these things check every murmuring thought, and fill you with gratitude and praise to Him who has taken *only what He gave.* May *his bright example* so live in your memory, and ever be so before your children, that you and they like him may accomplish the work which heaven appoints, and at last in God's own good time, as a redeemed and sanctified family, *meet* where you shall part no more, and engage together in the delightful, the *holy employments* of the upper world.

"My wife, though she has not the pleasure of an acquaintance with you, unites with me in wishing you every consolation and support, under your bereavement.

"I am, Dear Madam, very truly yours,

"GEORGE C. SHEPARD.

"Mrs. G. T. Bedell."

The decease of Dr. Bedell also called forth many cordial demonstrations of respect from the various religious institutions and societies with which he had been connected. They, with letters of condolence from individuals, are, however, so numerous, that it has not appeared to me necessary to insert them. The views of his character however, which are taken in the introduction to the London edition of his biography, by the Rev. THOMAS SNOW, Rector of St. Dunstan's in the West, London, are so accurate and excellent, and the whole article displays so much that is interesting and honourable in the character of the excellent writer of that introduction, that I have followed both my conviction of duty, and my own feelings, in its insertion as the conclusion of the present volume.

INTRODUCTORY ESSAY.

"The various memoirs of the lives of pious ministers of religion which have of late years been published, have been, I conceive, a great blessing to the Church; and the avidity with which such memoirs have been purchased, has shown us that in the form of biography, the lessons of religion are peculiarly acceptable to men. God himself, in his holy word, has taught us much through the histories of men of like passions with ourselves, and has recommended that mode of instruction to our use, as being more easy and agreeable to a large class of mankind than any other.

"Who can tell how useful the lives of such persons as Mr. Scott and Mr. Venn may have been to the Church, as exhibiting such bright examples of integrity, and singleness of mind, and devotedness to God, from the first day of their conversion, to the closing hour of their lives? Who can read these lives, with a desire to be instructed by them, without perceiving the reality and the power of true godliness, and without learning lessons of usefulness for every department almost in life? Their letters, addressed to persons under such varied circumstances; their conduct, so holy and self-denying; their struggles against sin and the world so successful, are full of instruction that may be beneficial, not to ministers only, but to all private Christians. None can tell but God himself, how much the biography of pious ministers may have helped to prepare the way for that revival of religion in the Church, which appears so happily to have commenced, and to be spreading itself in all directions. The letters of Mr. Venn to his children of different ages, to his friends in prosperity and adversity, to his brethren in the ministry, his love to all mankind, and his affectionate watchfulness over his flock, his household, and every servant in it, all conspire to show us what a lovely thing the Christian religion is, and make us long for that blessed time when the power of Christ will be universally acknowledged.

"In some of the lives of the most eminent servants of God, there has been a very prominent exhibition of their inward conflicts, trials, and supports. In the copious extracts of diaries never intended to be published, we are taught much that may be beneficial to our souls. We are admitted by the reading of these, into a knowledge of the intercourse of men with God, and in their conflicts and their difficulties, we become convinced of their sincerity, and perceive from living epistles, as well as from the word of God, that it must be through

struggles and conflicts that we are to obey God, and enter into his kingdom. In the lives of Henry Martyn, David Brainerd, and Dr. Payson, there is much of this manifestation of the inward life of the Christian. We find, however, from the histories of these devoted servants of God, that when they were called to their ministerial work, they came forth from their trials, not to exhibit these before the people, but to preach Christ to them, to proclaim the terrors of the day of judgment, and the sure mercies and vast provisions of the covenant of peace. Their conflicts were the needful discipline of God for them personally; in their ministry the fruit of these is felt, but the detail of them is not given. God's dealings with them in their chambers, and in their hearts, and their private communion with him there, and his with them, brought them forth to the world qualified for their work, and it is well that we should be sometimes made acquainted with these exercises of the closet and the heart, to see how God teaches men, and how his servants learn of him. Admitting most fully that many memoirs of the private details of the closet, in publishing the diaries which the writers never intended for the public eye, may be very useful, and that the three memoirs especially just named, may be reckoned amongst the precious treasures of the Christian's library, yet am I persuaded that the lives of eminent servants of God, in which only the result of their secret teaching appears in their holy, sober, and diligent labours, are exceedingly useful also. In the life of Dr. Bedell, what we see is the result of divine teaching in a life wholly devoted to God, in which sobriety, humility, zeal, faithfulness, order, charity, wisdom, and true churchmanship, are blessedly combined in a ministry of uncommon usefulness.

"Throughout the Memoir, we see less of the man and more of the minister of God in his constant work, than in any Memoir that I know:—though his health was exceedingly infirm, we have no description of his illnesses—though his mind was sensitive to the highest degree, and the opposition to him very considerable, we hear nothing of his personal sufferings,—but we find him labouring constantly for the Lord, as if none of these things could move him, and as if obedience to God and a crown of glory were the constant objects of his solicitude.

"At what time, and in what manner, his infirmities and trials pressed upon him, we are not told; for his biographer has written his history as he would have wished to have it written: being peculiarly reserved in giving details of himself, from the habit of devoting him-

self so fully to the consideration of others. Dr. Bedell is introduced to us as mercifully preserved from vice in youth; as amiable and generous, highly endowed and attractive, and eminently obedient to his only living parent; but considerably under the influence of a love of the world.

"With what views he entered into the ministry we are not informed. He was remarkably averse through his whole life to the communication of his own feelings—but as his views of divine truth were not clear, and his heart not fixed, he is said to have looked back with sorrow and shame on the inconsistent state of mind with which he had approached the sacred office. There is evidence, however, that Dr. Bedell began his ministry with some seriousness and prayer, and proof abundant that he gradually advanced in the knowledge of the truth, and attained to that entire devotedness to God, which every man should solemnly implore from God when set apart for the ministry, and for which he ought to wait, though it were for years, rather than be ordained without it. We find him, when his views were cleared, and his heart enlarged, wonderfully visited with the divine blessing, in the conversion of multitudes—in building up an united flock in the faith and imitation of Christ—in gathering thousands of children into schools, and watching over them as a father in God to them—in supporting public institutions for the extension of the knowledge of the Lord—in providing all the comforts of life for his aged father and his sisters—in walking, together with his wife, in all the ordinances of the Lord blameless—and in promoting love and harmony amongst all Christian people. His whole life, after the time of the deepening and enlarging of his views of divine grace, appears to me so instructive and exemplary, that I earnestly hope a great benefit to the Church may result from the publication of this memoir of it. It is calculated to show the lovers of order, how deep and powerful a zeal may be exercised without any infringement upon the order that they love, and to show the zealous, what large success in every thing their hearts can desire, may be attained, whilst rules, and order, and discipline are steadfastly observed.

The *sobriety* of Dr. Bedell's life appears to be amongst the most remarkable features of it: one cannot fail to be struck with this throughout the volume before us. In the most exciting moments he is always sober, but always labouring for God, and awake to avail himself with the deepest seriousness of all passing events;—for instance

—when the cholera made its appearance at Philadelphia, he does not magnify the awful fact, nor endeavour to increase men's fears and terrors, but he rather endeavours to allay these, that reason and reflection may be exercised; and then soberly and seriously to exhort his flock to prayer and humiliation,—to activity in Christian duty,—and to a reliance on the sure salvation of the Lord Jesus. And again, during those seasons of revival, which were frequent in his congregation, the sobriety of his mind is more remarkable than any thing, and I can scarcely imagine that a spiritually minded minister could read the allusions made to these blessed seasons, without being encouraged to pray, and look for, and hope for similar revivals in his own church, or without at least having his mind divested of all prejudice against such 'American Revivals' as are spoken of in this book.

"The *humility* also of the subject of this Memoir is manifested throughout. Whenever he was blessed with success, thankfulness to God seems to be his chief emotion. All glorying seems to be excluded, both from his judgment and his heart. In a letter to his wife, when mentioning that every day he was hearing of persons who were under serious impressions, he says, 'Let these remarks be between ourselves, and let God have all the glory; for God alone can give the increase.' And when speaking of the great enlargement and prosperity of his schools, he seems truly to feel that these blessings were effected by the wonderful providence of God. He is not conscious of any extraordinary effort on his part, or of any thing except that of falling in cordially with the evident leadings of God himself. It was safe for one so humble as he was, to be rendered so successful; God could prosper his labours without injuring his soul, because he knew and felt that he was nothing but an unprofitable servant, and that whatever good is done, God is alone the doer of it.

"His *zeal* was manifested by labours most abundant, and most unostentatious, in Sunday schools for the poor, in Bible classes, in visits to his flock, in preparing the young for confirmation, and others for the sacrament of the Lord's Supper, in deeply considering the causes of spiritual declension in individuals, and then laying these before them in letters of argument and affection; 'in reproving, rebuking, exhorting with all long-suffering and doctrine.' We find him with more than a thousand children in his Sunday school, and with seventy-five gratuitous teachers, over whom he watched with wisdom and unceasing diligence and prayer. Nothing has struck me as more en-

couraging, and more entirely imitable by ourselves, if we had but his grace, than Dr. Bedell's labours amongst the young, with whom he was not content with teaching them the forms of worship, and the letter of Christian doctrine, but aimed at securing their hearts for God before the world had fixed its talons into them. He was blessed in this aim:—numbers now living hold him in their heart's dearest remembrance for it; and the beautiful instance of that boy mentioned, who, before a fearful operation, prayed for patience, then for his mother, and his sister, and the Sunday school, and then yielded himself up to his suffering, saying, that he was happy, as feeling that he loved all mankind, shows us the holy character of the religion which he had imbibed.

"His *faithfulness* was shown not only in his public ministry of the word, but in his watching over all his flock. This is exemplified in the letter which he sent to each individual who was about to leave the city, and to be separated from the usual means of grace, and to be exposed to new temptations. In these letters his advice with respect to travelling, and the observance of the Sunday, and the danger of neglecting prayer and meditation, and of mixing with the world under new circumstances, is so admirable, that it will, I doubt not, be read by many with advantage. His reproofs likewise, were conveyed by letter, whenever they appeared needful, and in a manner so delicate, yet intelligible, that whilst they showed him to be the faithful overseer, as well as pastor of his flock, one feels on reading them that it would be almost impossible that they could alienate.

"And then his *charity* was beautifully displayed in his conciliatory deportment towards those who were not Episcopalians, and between whom and the members of his Church there had been much animosity before his time. By his meekness towards all men, numbers were drawn to attend to his holy ministry, and through it, those who had been before divided, were brought to feel that a spirit of bitterness was of no more value to the persons that entertained it, than to those against whom it was exercised.

"He was entirely steadfast in his principles; had no doubt in his own mind with respect to them; but he did not feel that he was authorized to act towards those who differed from him on the important subject of Church order and Church unity, as if himself were infallible; he united therefore with them in Christian friendship, and believed that he had brethren amongst such, whom he

would have gladly won to entire unity in externals, as well as in spirit, if he could have done so by argument, and by the word of God, and by love unfeigned, and by his example ; but with whom he would still continue to unite in friendship and in doing good, so long as it should be possible, even though the desire of his heart respecting them could not be fully realized. But the brightest instance of his peaceful and charitable spirit was, I think, shown in his behaviour in reference to the election of a Bishop. We are in this country exempted from such trials as that under which the clergy around Philadelphia appear to have suffered so much. We may see from this Memoir some of the evils which would result from the election of Bishops by the inferior clergy. By whatever authority the rulers of the Church ought to be appointed—nothing I conceive could be more unscriptural than that they should actually be chosen by those whom they are to govern. We see in this book how the election of a Bishop divided the clergy into factions, and at last resulted in leaving a large body of them to be governed by one whose election they had resisted, placing them in a situation most unfavourable to that confidential fellowship which ought to subsist between every Christian Bishop and the Clergy whom he is appointed to superintend and govern. Under the great difficulty however of seeing the person whom he had opposed successful, Dr. Bedell immediately sets himself to obey and to bring those who had been divided, into peace and harmony under the new Bishop; and with a wisdom and love that were given to him from heaven, he succeeded on a public occasion, shortly after the election, in drawing at once into the warmest attachment to himself those who had been before opposed to him, and by a very powerful and affecting address, spread an influence over the whole assembly, which seemed to unite the two contending parties, and fill all hearts with thanksgiving and love.

"His true *churchmanship* is manifested throughout all his labours. It is true we find him affirming that he was an advocate for low Church principles, and I greatly regretted the expression, under the fear that it might be misunderstood. The expression has reference to a controversy between Episcopalians in America, in which he did not take what was commonly called the highest ground. He was willing to co-operate with those who were not Episcopalians in many good works, and was glad to have their affection and to give them

his. He was however deeply persuaded in his own judgment, that the Episcopalian form of Church Government was the scriptural one, and that none other would permanently prosper; and though the work he had before him in establishing schools, and calling sinners to repentance, and watching over the personal progress of his flock, appeared so urgent at Philadelphia, that he had seldom preached on the distinctive principles of the Church, he felt that he had erred in this; and from his observation of the state of other denominations throughout Christendom, he bewailed this, and determined, if God had spared his life, to preach a course of sermons on Episcopacy which he then had in preparation.

"These sermons might have been in these times a valuable acquisition to the Church, written as they would most certainly have been, in a spirit of truth, by a man who sought truth only, and who was so watchful against party spirit, and endued with a spirit of such fervent love towards all Christians. They might have helped, under God, to have drawn numbers in this country from the distraction and anarchy of dissent, to return to the Church, and be blessed in it, and be a blessing to it, and to make men feel that there should be one body as well as one spirit; that in Christ Jesus there must be an exhibition of oneness in the Church, as well as the reality of it, in order to the conversion of the world.

"Dr. Bedell was devotedly attached to the principles of the Church of which he was a minister; peculiarly exact and regular in the discharge of all her services; walking in the old paths of primitive order, and according to the early usages of the Apostolic Church. This was exemplified in the consequence he attached to the rite of Confirmation, in the preparation for which, according to the plan of the Episcopal Church, he was successful and blessed beyond any person I ever heard of.

"Through the scandalous carelessness and irreverence with which in the last century the rite of Confirmation was frequently observed in this country, that unspeakably important service was worse than nugatory to those who outwardly conformed to it, and was treated with great contempt by Dissenters. But of late years the face of things in the Church has been greatly changed, and the reasonableness of the requirement that Christians should consent to their Baptism is more felt, and the labours of the clergy, and the charges of the Bishops, when the young are called upon to set their seal to their

baptism unto Christ in their own persons, have been signally blessed of God. The study, however, of the proceeding and spirit of Dr. Bedell, in his devotedness to this part of his work, may be most edifying and encouraging to the clergy in all countries.

"Dr. Bedell's attention to the young commenced in their infant schools, and was continued until the time when they were judged admissible to confirmation. His arrangements for that rite, and his lectures to the candidates who were about to submit to it, are referred to by a person who had been confirmed under his guidance; *and* the recollection of the holy influence that pervaded the whole assembly on the Sunday when he gave the concluding address to the young candidates, fills his heart with praises and thanksgivings to the Holy Spirit whilst he writes. About fifty candidates for confirmation were present, the confirmations being annual; and there was reason to hope that in every case they were about cheerfully, deliberately, and without reserve, to dedicate themselves to the service of God.

"On the Sunday following, they assembled at the communion table, and few scenes on this side of eternity could compare, says the narrator, with that for interest. I believe there are no clergymen who are seeking the teaching of the Holy Spirit, who could read the account given of the Confirmation Service in this memoir, without being convinced that Dr. Bedell was a bright and edifying example in his manner of conducting it, and without a deepening of their interest, and a quickening of their zeal in relation to that service, and an enlarging of their expectations of usefulness through it. As he respected the sacrament of Baptism, by requiring those who had been dedicated to God in infancy, to recognize that dedication, so did he with equal vigilance and love enforce upon the attention of his flock the merciful design of the Lord's Supper. The questions for self-examination given to each applicant for admission to the Lord's table, will, I think, commend themselves to the consciences of ministers in England, and perhaps in substance may be adopted by many.

"In the discipline which this faithful minister used with respect to the communion, we see enough done to secure under God's most merciful help, a communion of saints, and nothing done that ministers of the Church here might not also do if they had his love for souls and his piety. The increase in the number of communicants was, upon an average, forty a year, during the ten years he laboured in Philadelphia, and he did not know, during that time, of more than

six cases of actual return to the world amongst them, which must be attributable to the spirit of prayer which he so constantly encouraged in his people.

"The season of Lent was observed by Dr. Bedell's congregation, by a daily meeting for prayer, usually at six o'clock in the morning, and by setting apart one day in every week, for fasting and prayer, as a suitable preparation for the deep contemplation of the crucifixion of Jesus Christ for our sins; and it was remarkable that those seasons of refreshing, through which numbers were converted to God, usually followed after this season of humiliation.

"The Church services, the sacraments, the worship of the house of God, these were the things that he desired his people should prize. He strove to teach them not to depend on himself, but on God; and the letter he wrote on this subject, when a substitute was about to occupy his place, may be instructive to us, as showing us that in attendance upon the house of God, we are to depend upon his blessing, and not upon the talents of the minister who addresses us; and that any minister of God will be a minister of good to us if we look for God's blessing to our souls through his ministrations.

"Although the ministerial life of Dr. Bedell is that which is chiefly presented to us in this Memoir, when the hour arrived that his public work was done, the dying Christian is presented to our view, and his heart laid open to our inspection. Then all is instructive still, edifying and solemn to the greatest degree, and we see him glorying only in the cross of Christ, and overcoming the last enemy through the blood of the Lamb and the word of his testimony. The introduction we have in these scenes to his wife, shows what a blessing God had granted him through life in her fellowship, and the narrative she gives of his last hours completes the interest of this Memoir, the publication of which may, I trust, be very beneficial to the Christian Church. I hope it may be so, both to Dissenters from us, and to ourselves.

"At this critical hour the clergy of the United Kingdom have need of every help to lead them to that devotedness to God which is sure to secure his protection. The chastisements of God with which they have been in some places visited, and in all places threatened, are rather tokens of his mercy than of his intention to destroy us at the moment when we are striving to serve him in simplicity and in love, and associating to pray for an outpouring of his Holy Spirit, that we

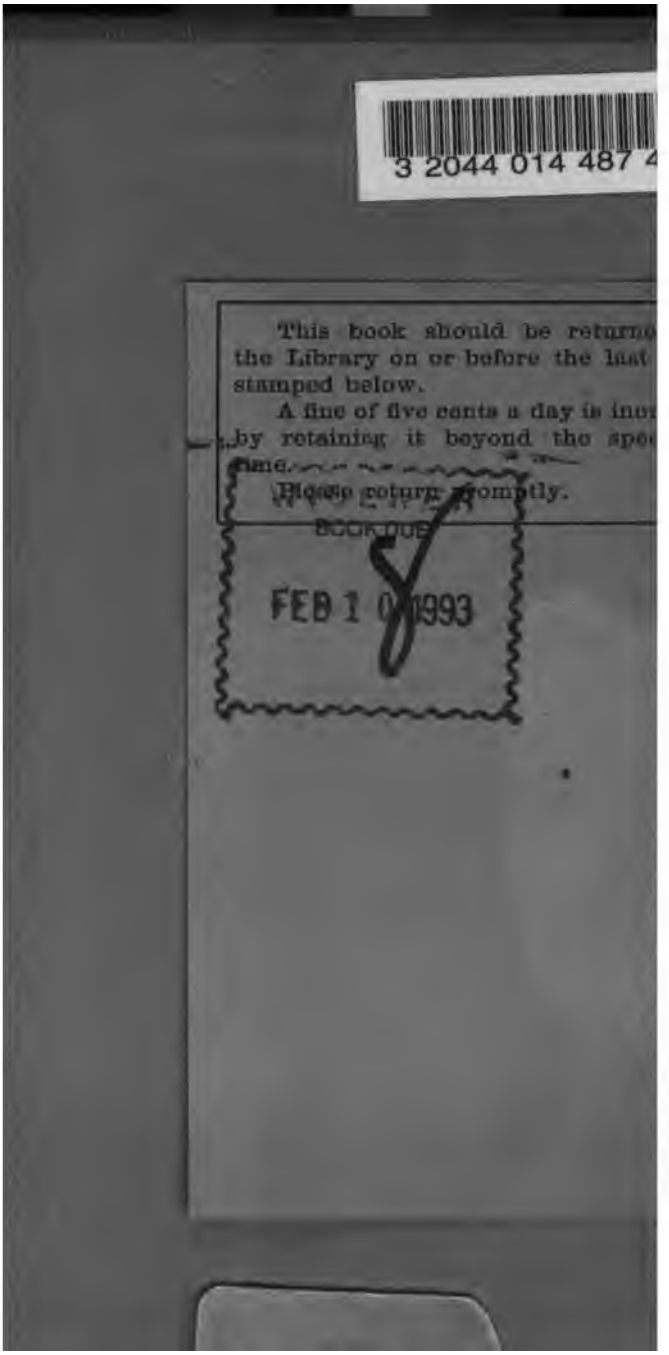
may be enabled to do so according to his word. If such a religion as that of the true churchman, whose life is here related, were generally sought after by us in sincerity, in penitence, and in prayer, it would certainly be attained from the God of all grace, and the danger of the Church would be overpassed. And because this Memoir exhibits a religion so sober, yet so fervent—so humble, and yet so effective and so entirely free from any thing that can reasonably offend, I think it may be put by any clergyman into the hands of a brother in the ministry, as a book both safe and powerful, and calculated to assist in the duty we owe to each other to strengthen each other's hands for the Lord's work.

"Having had the opportunity of reading the following work before its publication, I recommend it earnestly to the public, and pray that he, who being dead, still speaks in it, may still be, through it, a blessing to mankind, and help us, through evil report or good report, to live for the Lord, and to follow him as he followed Christ.

"THOMAS SNOW.

"*St. Dunstan's, Aug.* 12, 1835."

THE END.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